

for Spain, as cinnamon, being packed in boxes which had come from Ceylon with that article. The price it bears in the island is about ten or twelve dollars the pecul.

Rattans, or *rotan* (*calamus rotang*) furnish annually many large cargoes, chiefly from the eastern side of the island, where the Dutch buy them to send to Europe; and the country traders for the western parts of India. Walking-canes, or *tonḡkat*, of various kinds, are also produced near the rivers which open to the straits of *Malacca*.

Rattans.

In almost every part of the country two species of cotton are cultivated, namely, the annual sort named *kapas* (*gossypium herbaceum*), and the shrub cotton named *kapas besar* (*gossypium herboreum*). The cotton produced from both appears to be of very good quality, and might, with encouragement, be procured in any quantities; but the natives raise no more than is necessary for their own domestic manufactures. The silk cotton or *kapok* (*bombax*) is also to be met with in every village. This is, to appearance, one of the most beautiful raw materials the hand of nature has presented. Its fineness, gloss, and delicate softness, render it, to the sight and touch, much superior to the labour of the silkworm; but owing to the shortness and brittleness of the staple, it is esteemed unfit for the reel and loom, and is only applied to the unworthy purpose of stuffing pillows and mattresses. Possibly it has not undergone a fair trial in the hands of our ingenious artists, and we may yet see it converted into a valuable manufacture. It grows in pods, from four to six inches long, which burst open when ripe. The seeds entirely resemble the black pepper, but are without taste. The tree is remarkable, from the branches growing out perfectly straight and horizontal, and being always three, forming equal angles, at the same height: the diminutive shoots likewise grow flat; and the several gradations of branches observe the same regularity to the top. Some travellers have called it the umbrella tree, but the piece of furniture called a dumb waiter, exhibits a more striking picture of it.

Cotton.

The betel-nut or *pinang* (*area catechu*) before mentioned, is a considerable

Betel-nut.

siderable article of traffic to the coast of Coromandel or Telinga, particularly from Achin.

Coffee.

The coffee trees are universally planted, but the fruit produced here is not excellent in quality, which is probably owing entirely to the want of skill in the management of them. The plants are disposed too close to each other, and are so much overshadowed by other trees, that the sun cannot penetrate to the fruit; owing to which the juices are not well ripened, and the berries, which become large, do not acquire a proper flavour. Add to this, that the berries are gathered whilst red, which is before they have arrived at a due degree of maturity, and which the Arabs always permit them to attain to, esteeming it essential to the goodness of the coffee. As the tree is of the same species with that cultivated in Arabia, there is little doubt, but with proper care, this article might be produced of a quality equal, perhaps superior, to that imported from the West Indies; though probably the heavy rains on Sumatra, may prevent its attaining to the perfection of the coffee of Mocha.*

Dammar.

The *dammar* is a kind of turpentine or resin from a species of pine, and used for the same purposes to which that and pitch are applied. It is exported in large quantities to Bengal and elsewhere. It exudes, or
flows

* For these observations on the growth of the coffee, as well as many others on the vegetable productions of the island, I am indebted to the letters of Mr. Charles Miller, entered on the Company's records at Bencoolen, and have to return him my thanks for many communications since his return to England. On the subject of this article of produce I have since received the following interesting information from the late Mr. Charles Campbell, in a letter dated November, 1803. "The coffee you recollect on this coast I found so degenerated from want of culture and care, as not to be worth the rearing. But this objection has been removed, for more than three years ago I procured twenty-five plants from Mocha; they produced fruit in about twenty months, are now in their second crop, and loaded beyond any fruit trees I ever saw. The average produce is about eight pounds a tree; but so much cannot be expected in extensive plantations, nor in every soil. The berries are in no respect inferior in flavour to those of the parent country." This cultivation, I am happy to hear, has since been carried to a great extent.

flows rather, spontaneously, from the tree in such plenty, that there is no need of making incisions to procure it. The natives gather it in lumps from the ground, where it has fallen, or collect it from the shores of bays and rivers, whither it has floated. It hangs from the bough of the tree which produces it, in large pieces, and hardening in the air it becomes brittle, and is blown off by the first high wind. When a quantity of it has fallen in the same place, it appears like a rock, and thence, they say, or more probably from its hardness, it is called *dammar batu*; by which name it is distinguished from the *dammar kruyen*. This is another species of turpentine, yielded by a tree growing in *Lamong*, called *kruyen*, the wood of which is white and porous. It differs from the common sort, or *dammar batu*, in being soft and whitish, having the consistence, and somewhat the appearance of putty. It is in much estimation for paying the bottoms of vessels, for which use, to give it firmness and duration, it ought to be mixed with some of the hard kind, of which it corrects the brittleness. The natives, in common, do not boil it, but rub or smear it on with their hands; a practice which is probably derived from indolence, unless, as I have been informed, that boiling it, without oil, renders it hard. To procure it, an incision is made in the tree.

Dragon's blood, *sanguis draconis*, or *jaranang*, is a drug obtained from a large species of rattan, called *rotan jaranang*, growing abundantly in the countries of *Palembang* and *Jambi*, where it is manufactured and exported, in the first instance to Batavia, and from thence to China, where it is held in much estimation; but whether it be precisely the drug of our shops, so named, I cannot take upon me to determine. I am informed that it is prepared in the following manner: the stamina and others parts of fructification of this plant, covered with the farina, are mixed with a certain proportion of white *dammar*, and boiled in water until the whole is well incorporated, and the water evaporated; by which time the composition has acquired a red colour, and, when rubbed between the fingers, comes off in a dry powder. Whilst soft, it is usually poured into joints of small bamboo, and shipped in that state. According to this account, which I received from my friend Mr. Philip Braham, who had an opportunity of acquiring a knowledge of the process, the

Dragon's
blood.

resinous

resinous quality of the drug belongs only to the *dammar*, and not to the *rotan*.

Gambir.

Gambir, or *gatah gambir*, is a juice extracted from the leaves of a plant of that name, inspissated by decoction, strained, suffered to cool and harden, and then cut into cakes of different shapes, or formed into balls. It is very generally eaten by the natives with their *sirih* or betel, and is supposed to have the property of cleansing and sweetening the mouth; for which reason it is also rubbed to the gums of infants. For a minute detail of the culture and manufacture of this article at Malacca, see the Batavian Trans. Vol. II. p. 356, where the plant is classed between the portlandia and roëlla of L. In other places it is obtained from a climbing or trailing plant, evidently the *funis uncatus* of Rumphius. See also "Observations on the *Nauclea Gambir*," by Mr. W. Hunter, in the Linnæan Trans. Vol. IX. p. 218. At Siak, Kampar, and Indragiri, on the eastern side of Sumatra, it is an important article of commerce.

Lignum aloes.

The agallochin, agila-wood, or lignum aloes, called by the natives *kalambak* and *kayu gahru*, is highly prized in all parts of the East, for the fragrant scent it emits in burning. I find these two names used indiscriminately in Malayan writings, and sometimes coupled together; but Valentyn pronounces the *gahru* to be an inferior species, and the Batavian Catalogue describes it as the heart of the *rasamala*, and different from the genuine *kalambak*. This unctuous substance, which burns like a resin, is understood to be the decayed, and probably disordered, part of the tree. It is described by Kämpfer (*Amœnit*, p. 903), under the Chinese name of *sinkoo*, and by Dr. Roxburgh under that of *aquillaria agallocha*.

Timber.

The forests contain an inexhaustible store and endless variety of timber trees,

"Hoc unum adhuc addendum est, in Sumatra nempe ac forte in Java aliam quoque esse plantam repentem *gatta gambir akar* dictam, quæ forte unæ eædemque erunt plantæ; ac verbum *akar* Malaiensibus denotat non tantum radicem, sed repentem quoque fruticem." Vol. V. p. 64.

trees, many sorts of which are highly valuable, and capable of being applied to ship-building and other important purposes. On the western coast the general want of navigable rivers has materially hindered both the export and the employment of timber; but those on the eastern side, particularly *Siak*, have heretofore supplied the city of Batavia with great abundance, and latterly the naval arsenal at *P. Pinang* with what is required for the construction of ships of war. The teak, however, the Teak. pride of Indian forests, called by the Malays *jati* (*tectona grandis*, L.), does not appear to be indigenous to this island, although flourishing to the northward and southward of it, in Pegu and Java; and I believe it is equally a stranger to the Malayan peninsula. Attempts have been made by the servants of the Company to promote its cultivation. Mr. Robert Hay had a plantation near Bencoolen, but the situation seemed unfavourable. Mr. John Marsden, when resident of *Laye* in the year 1776, sowed some seeds of it, and distributed a quantity amongst the inhabitants of his district. The former, at least, thrived exceedingly, as it in their natural soil. The appearance of the tree is stately, the leaves are broad and large, and they yield, when squeezed, a red juice. The wood is well known to be, in many respects, preferable to oak, working more kindly, surpassing it in durability, and having the peculiar property of preserving the iron bolts driven into it from rust; a property that may be ascribed to the essential oil or tar contained in it, and which has lately been procured from it in large quantities by distillation at Bombay. Many ships built at that place have continued to swim so long, that none could recollect the period at which they were launched. For masts and yards the wood preferred is the red *bintanġur* (a species of *uvaria*), which in all the maritime parts of India has obtained the name of *poon* or *puhn*, from the Malayan word signifying tree in general; as Poon, &c. *payu upas*, the poison tree, *puhn kayu*, a timber tree, &c. The camphor wood, so useful for carpenters' purposes, has been already mentioned. *Kayu pindis* or *kapini* (species of *metrosideros*), is named also *kġau besi*, or iron-wood, on account of its extraordinary hardness, which turns the edge of common tools. *Marbau* (*metrosideros amboinensis*, R.) grows to a large size, and is used for beams both in ship and house-building, as well as for other purposes to which oak is applied in Europe. *Pinaga* is valuable as crooked timber, and used for frames and knees of

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ships,

ships, being also very durable. It frequently grows in the wash of the sea. *Juar*, ebony, called in the Batavian Catalogue *kayu arang*, or charcoal-wood, is found here in great plenty. *Kayu gadis*, a wood possessing the flavour and qualities of the sassafras, and used for the same purposes in medicine, but in the growth of the tree resembling rather our elm than the laurus (to which latter tribe the American sassafras belongs), is very common in the plains near Bencoolen. *Kayu arau* (casuarina littorea) is often termed a bastard pine, and as such gave name to the Isle of Pines discovered by Capt. Cook. By the Malays it is usually called *kayu chamāra*, from the resemblance of its branches to the ornamental cow-tails of Upper India. It has been already remarked of this tree, whose wood is not particularly useful, that it delights in a low sandy soil, and is ever the first that springs up from land relinquished by the sea. The *raṅgas* or *raṅgi*, commonly supposed to be the manchineel of the West Indies, but perhaps only from the noxious quality of its juices, is the arbor vernicis of Rumphius, and particularly described in the Batav. Trans. Vol. V. under the name of *Manga deleteria sylvestris, fructu parvo cordiformi*. In a list of plants in the same volume, by F. Norona, it is termed *anacardium encardium*. The wood has some resemblance to mahogany, is worked up into articles of furniture, and resists the destructive ravages of the white ant, but its hardness and acrid sap, which blisters the hands of those employed about it, are objections to its general use. I am not aware of the natives procuring a varnish from this tree. Of the various sorts of tree producing *dammar*, some are said to be valuable as timber, particularly the species called *dammar laut*, not mentioned by Rumphius, which is employed at *P. Pinang* for frame timbers of ships, beams, and knees. *Kamuning* (camunium, R. *chalcas paniculata*, Lour.) is a light coloured wood, close, and finely grained, takes an exquisite polish, and is used for the sheaths of krises. There is also a red grained sort, in less estimation. The appearance of the tree is very beautiful, resembling in its leaves the larger myrtle, with a white flower. The *laṅgani* likewise is a wood handsomely veined, and is employed for cabinet and carved work. Beside these the kinds of wood most in use are the *mudang*, *ballam*, *maranti*, *laban*, and *marakuli*. The variety is much greater, but many, from their porous nature and proneness to decay, are of very little value, and scarcely admit of seasoning before they become rotten.

I cannot

I cannot quit the vegetable kingdom without noticing a tree, which although of no use in manufacture or commerce, not peculiar to the island, and has been often described, merits yet, for its extreme singularity, that it should not be passed over in silence. This is the *jawi-jawi* and *ulang-ulang* of the Malays, the banian tree of the continent, the *grossularia domestica* of Rumphius, and the *figus indica* or *figus racemosa* of Linnæus. It possesses the uncommon property of dropping roots or fibres from certain parts of its boughs, which, when they touch the earth, become new stems, and go on increasing to such an extent, that some have measured, in circumference of the branches, upwards of a thousand feet, and have been said to afford shelter to a troop of horse.* These fibres, that look like ropes attached to the branches, when they meet with any obstruction in their descent, conform themselves to the shape of the resisting body, and thus occasion many curious metamorphoses. I recollect seeing them stand in the perfect shape of a gate, long after the original posts and cross piece had decayed and disappeared; and I have been told of their lining the internal circumference of a large bricked well, like the worm in a distiller's tub; there exhibiting the view of a tree turned inside out, the branches pointing to the centre, instead of growing from it. It is not more extraordinary in its manner of growth, than whimsical and fantastic in its choice of situations. From the side of a wall, or the top of a house, it seems to spring spontaneously. Even from the smooth surface of a wooden pillar, turned and painted, I have seen it shoot forth, as if the vegetative juices of the seasoned timber had renewed their circulation, and begun to produce leaves afresh. I have seen it flourish in the centre of a hollow tree, of a very different species, which, however, still retained its verdure, its branches encompassing those of the adventitious plant, whilst its decayed trunk enclosed the stem, which was visible, at interstices, from nearly the level of the

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plain

* The following is an account of the dimensions of a remarkable banian or burr tree, near Manjee, twenty miles west of Patna in Bengal. Diameter 363 to 375 feet. Circumference of shadow at noon, 1116 feet. Circumference of the several stems, in number fifty or sixty, 921 feet. Under this tree sat a naked Fakir, who had occupied that situation for twenty-five years; but he did not continue there the whole year through, for his vow obliged him to lie, during the four cold months, up to his neck in the waters of the river Ganges.

plain on which they grew. This, in truth, appeared so striking a curiosity, that I have often repaired to the spot, to contemplate the singularity of it. How the seed, from which it is produced, happens to occupy stations seemingly so unnatural, is not easily determined. Some have imagined the berries carried thither, by the wind, and others, with more appearance of truth, by the birds; which, cleansing their bills where they light, or attempt to light, leave, in those places, the seeds, adhering by the viscous matter which surrounds them. However this be, the *jawi-jawi*, growing on buildings without earth or water, and deriving from the genial atmosphere its principle of nourishment, proves in its increasing growth highly destructive to the fabric where it is harboured; for the fibrous roots, which are at first extremely fine, penetrate common cements, and overcoming, as their size enlarges, the most powerful resistance, split, with the force of the mechanic wedge, the most substantial brickwork. When the consistence is such as not to admit the insinuation of the fibres, the root extends itself along the outside, and to an extraordinary length, bearing, not unfrequently, to the stem, the proportion of eight to one, when young. I have measured the former sixty inches, when the latter, to the extremity of the leaf, which took up a third part, was no more than eight inches. I have also seen it wave its boughs at the apparent height of two hundred feet, of which the roots, if we may term them such, occupied at least one hundred; forming, by their close combination, the appearance of a venerable gothic pillar. It stood near the plains of *Krakap*, but, like other monuments of antiquity, it had its period of existence, and is now no more.

*Gold, Tin, and other Metals.—Bees-wax.—Ivory.—Bird's-nest, &c.
Import-Trade.*

BESIDE those articles of trade afforded by the vegetable kingdom, Gold. Sumatra produces many others, the chief of which is gold. This valuable metal is found mostly in the central parts of the island; none (or with few exceptions) being observed to the southward of *Limun*, a branch of *Jambi* River, nor to the northward of *Nalabu*, from which port *Achin* is principally supplied. *Menaṅkabau* has always been esteemed the richest seat of it; and this consideration probably induced the Dutch to establish their head factory at *Padang*, in the immediate neighbourhood of that kingdom. Colonies of Malays from thence have settled themselves in almost all the districts where gold is procured, and appear to be the only persons who dig for it in mines, or collect it in streams; the proper inhabitants or villagers confining their attention to the raising of provisions, with which they supply those who search for the metal. Such at least appears to be the case in *Limun*, *Batang Asei*, and *Pakalang jambu*, where a considerable gold-trade is carried on.

It has been generally understood at the English settlements that earth taken up from the beds of rivers, or loosened from the adjacent banks, and washed by means of rivulets diverted towards the newly-opened ground, furnishes the greater proportion of the gold found in the island, and that the natives are not accustomed to venture upon any excavation that deserves the name of mining; but our possession, during the present war, of the settlements that belonged to the Dutch, has enabled us to form juster notions on the subject, and the following account, obtained from well-informed persons on the spot, will shew the methods pursued in both processes, and the degree of enterprise and skill employed by the workmen.

In the districts situated inland of *Padang*, which is the principal mart
for

for this article, little is collected otherwise than from mines (*tambang*) by people whose profession it is to work them, and who are known by the appellation of *orang gulla*. The metal brought down for sale is for the most part of two sorts, distinguished by the terms *amas supayang* and *amas sungei-abu*, from the names of places where they are respectively procured. The former is what we usually call rock-gold, consisting of pieces of quartz more or less intermixed with veins of gold, generally of fine quality, running through it in all directions, and forming beautiful masses, which, being admired by Europeans, are sometimes sold by weight as if the whole were solid metal. The mines yielding this sort are commonly situated at the foot of a mountain, and the shafts are driven horizontally, to the extent of from eight to twenty fathoms. The gold to which *sungei-abu* gives name is, on the contrary, found in the state of smooth, solid lumps, in shape like gravel, and of various sizes, the largest lump that I have seen, weighing nine ounces, fifteen grains, and one in my possession (for which I am indebted to Mr. Charles Holloway) weighing eight grains less than nine ounces. This sort is also termed *amas litchin* or smooth gold, and appears to owe that quality to its having been exposed, in some prior state of the soil or conformation of the earth, to the action of running water, and deprived of its sharp and rough edges by attrition. This form of gravel is the most common in which gold is discovered. Gold-dust or *amas urci* is collected either in the channels of brooks running over ground rich in the metal, in standing pools of water occasioned by heavy rains, or in a number of holes dug in a situation to which a small rapid stream can be directed.

The tools employed in working the mines are an iron crow three feet in length, called *tabah*, a shovel called *chanḡkul*, and a heavy iron mallet or hammer, the head of which is eighteen inches in length and as thick as a man's leg, with a handle in the middle. With this they beat the lumps of rock till they are reduced to powder, and the pounded mass is then put into a sledge or tray, five or six feet long and one and an half broad, in the form of a boat, and thence named *bīdu*. To this vessel a rope of *iju* is attached, by which they draw it, when loaded, out of the horizontal mine, to the nearest place where they can meet
with

with a supply of water, which alone is employed to separate the gold from the pulverized quartz.

In the perpendicular mines the smooth or gravel-gold is often found near the surface, but in small quantities, improving as the workmen advance, and again often vanishing suddenly. This they say is most likely to be the case, when, after pursuing a poor vein they suddenly come to large lumps. When they have dug to the depth of four, six, or sometimes eight fathoms, (which they do at a venture, the surface not affording any indications on which they can depend) they work horizontally, supporting the shaft with timbers; but to persons acquainted with the *berg-werken* of Germany or Hungary, these pits would hardly appear to merit the appellation of mines.* In Siberia, however, as in Sumatra, the hills yield their gold by slightly working them. Sand is commonly met with at the depth of three or four fathoms, and beneath this a stratum of *napal* or steatite, which is considered as a sign that the metal is near; but the least fallible mark is a red stone, called *bafu kawi*, lying in detached pieces. It is mostly found in red and white clay, and often adhering to small stones, as well as, in homogeneous lumps. The gold is separated from the clay by means of water poured on a hollow board, in the management of which the persons employed are remarkably expert.

In these perpendicular mines the water is drawn off by hand in pails or buckets. In the horizontal, they make two shafts or entries in a direction parallel to each other, as far as they mean to extend the work, and there connect them by a cross trench. One of these, by a difference in their respective levels, serves as a drain to carry off the water, whilst the other is kept dry. They work in parties of from four or five, to forty or fifty in number; the proprietor of the ground receiving one half of the produce, and the undertakers the other; and it does not appear that the prince receives any established royalty. The hill people affect a
kind

It has been observed to me, that it is not so much the want of windlasses or machines (substitutes for which they are ready enough at contriving) that prevents excavation to a great depth, as the apprehension of earthquakes, the effect of which has frequently been to overwhelm them before they could escape even from their shallow mines.

kind of independence or equality, which they express by the term of *sama rata*.

It may well be imagined that mines of this description are very numerous, and in the common estimation of the natives they amount to ~~as~~ fewer than twelve hundred in the dominions of *Menaṅkabau*. A considerable proportion of their produce (perhaps one half) never comes into the hands of Europeans, but is conveyed to the eastern side of the island, and yet I have been assured on good authority, that from ten to twelve thousand ounces have annually been received, on public and private account, at *Padang* alone; at *Nalabu* about two thousand, *Natal* eight hundred, and *Moco-moco* six hundred. The quality of the gold collected in the *Padang* districts is inferior to that purchased at *Natal* and *Moco-moco*, in consequence of the practice of blending together the unequal produce of such a variety of mines, which in other parts it is customary to keep distinct. The gold from the former is of the fineness of from nineteen to twenty-one, and from the latter places is generally of from twenty-two to twenty-three carats. The finest that has passed through my hands was twenty-three carats, one grain and an half; assayed at the Tower of London. Gold of an inferior touch, called *amas muda* from the paleness of its colour, is found in the same countries where the other is produced. I had some assayed which was two carats three grains worse than standard, and contained an alloy of silver; but not in a proportion to be affected by the acids. I have seen gold brought from *Mampawah* in Borneo, which was in the state of a fine, uniform powder, high coloured, and its degree of fineness not exceeding fifteen or sixteen carats. The natives suppose these differences to proceed from an original essential inferiority of the metal, not possessing the art of separating it from the silver or copper. In this island it is never found in the state of ore, but is always completely metallic. A very little pale gold is now and then found in the *Lampong* country.

Of those who dig for it, the most intelligent, distinguished by the name of *sudagar* or merchants, are intrusted by the rest with their collections, who carry the gold to the places of trade on the great eastern rivers, or to the settlements on the west coast, where they barter it for iron (of which

which large quantities are consumed in tools for working the mines), opium, and the fine piece-goods of Madras and Bengal, with which they return, heavily loaded to their country. In some parts of the journey they have the convenience of water carriage, on lakes and rivers; but in others they carry on their backs a weight of about eighty pounds, through woods, over streams, and across mountains; in parties generally of one hundred or more, who have frequent occasion to defend their property against the spirit of plunder and extortion which prevails among the poorer nations, through whose districts they are obliged to pass. Upon the proposal of striking out any new road, the question always asked by these intermediate people is, "*apa ontong kami*, what is to be our advantage?"

When brought to our settlements it was formerly purchased at the rate of eighteen Spanish dollars the *tāil*, or about three pounds five shillings the ounce, but in later times it has risen to twenty-one dollars, or to three pounds eighteen shillings the ounce. Upon exportation to Europe, therefore, it scarcely affords a profit to the original buyer, and others who employ it as a remittance, incur a loss, when insurance and other incidental charges are deducted. A duty of five per cent which it had been customary to charge at the East India-house, was, about twenty years ago, most liberally remitted by the Company, upon a representation made by me to the Directors of the hardship sustained in this respect by its servants at Fort Marlborough, and the public benefit that would accrue from giving encouragement to the importation of bullion. The long continuance of war, and peculiar risk of Indian navigation resulting from it, may probably have operated to counteract these good effects.

It has generally been thought surprising that the European Companies who have so long had establishments in Sumatra, should not have considered it an object to work these mines upon a regular system, with proper machinery, and under competent inspection; but the attempt has in fact been made, and experience and calculation may have taught them that it is not a scheme likely to be attended with success, owing among other causes, to the dearness of labour, and the necessity it

would occasion for keeping up a force in distant parts of the country, for the protection of the persons engaged and the property collected. Europeans cannot be employed upon such work in that climate, and the natives are unfit for (nor would they submit to) the laborious exertion required to render the undertaking profitable. A detailed, and in many respects interesting account of the working a gold mine at *Sileda*, with a plate representing a section of the mine, is given by Elias Hesse,^a who, in the year 1682, accompanied the Bergh-Hoofdman, Benj. Olitzsch, and a party of miners from Saxony, sent out by the Dutch East-India Company for that purpose. The superintendant, with most of his people, lost their lives, and the undertaking failed. It is said at Padang that the metal proved to be uncommonly poor. Many years later, trial was made of a vein running close to that settlement; but the returns not being adequate to the expense, it was let to farm, and in a few years fell into such low repute as to be at length disposed of by public auction, at a rent of two Spanish dollars.^b The English company also having intelligence of a mine said to be discovered near Fort Marlborough, gave orders for its being worked; but if it ever existed, no trace now remains.

Before the gold dust is weighed for sale,* in order to cleanse it from all impurities

^a Ost-Indische Reise-beschreibung oder Diarium. Leipzig, 1690, 8vo. See also J. W. Vogel's Ost-Indianische Reise-beschreibung. Altenburg, 1704, 8vo.

^b The following is an extract of a letter from Mr. James Moore, a servant of the Company, dated from Padang, in 1778. "They have lately opened a vein of gold in the country inland of this place, from which the governor at one time received an hundred and fifty tials (two hundred ounces). He has procured a map to be made of a particular part of the gold country, which points out the different places where they work for it: and also the situation of twenty-one Malay forts, all inhabited and in repair. These districts are extremely populous, compared to the more southern part of the island. They collect and export annually to Batavia, about two thousand five hundred tials of gold from this place: the quantity never exceeds three thousand tials, nor falls short of two thousand." This refers to the public export on the Company's account, which agrees with what is stated in the Batav. Trans. "In een goed Jaar geeven de *Tigablas cottas* omtrent 3000 Thail, zynde 6 Thail een Mark, dus omtrent 500 Mark Goud, van 't gchalte van 19. tot 20. carat."

impurities and heterogeneous mixtures, whether natural or fraudulent, (such as filings of copper or of iron) a skilful person is employed, who, by the sharpness of his eye, and long practice, is able to effect this to a surprising degree of nicety. The dust is spread out on a kind of wooden platter, and the base particles (*lanchong*) are touched out from the mass and put aside one by one, with an instrument, if such it may be termed, made of cotton cloth rolled up to a point. If the honesty of these gold-cleaners can be depended upon, their dexterity is almost infallible; and as some check upon the former, it is usual to pour the contents of each parcel when thus cleansed, into a vessel of aqua-fortis, which puts their accuracy to the test. The parcels or bulses in which the gold is packed up, are formed of the integument that covers the heart of the buffalo. This has the appearance of bladder, but is both tougher and more pliable. In those parts of the country where the traffic in the article is considerable, it is generally employed as currency instead of coin; every man carries small scales about him, and purchases are made with it so low as to the weight of a grain or two of *padi*. Various seeds are used as gold weights, but more especially these two: the one called *rakat* or *saga-timbanġan* (glycine abrus L. or abrus maculatus of the Batav. Trans.) being the well-known scarlet pea with a black spot; twenty-four of which constitute a *mas*, and sixteen *mas* a *tāil*: the other called *saga-puhn* and *kondori batang* (adenanthera pavonia, L.), a scarlet or rather coral bean, much larger than the former, and without the black spot. It is the candarín-weight of the Chinese, of which an hundred make a *tāil*, and equal, according to the tables published by Stevens, to 5,7984 gr. troy; but the average weight of those in my possession is 10,50 grains. The *tāil* differs however in the northern and southern parts of the island, being at Natal twenty-four penny-weights, nine grains, and at *Padang*, Bencoolen, and elsewhere, twenty-six penny weights, twelve grains. At *Achin* the *bangkal* of thirty, penny-weights, twenty-one grains, is the standard. Spanish dollars are every where current, and accounts are kept in dollars, *sukus* (imaginary quarter dollars) and *kepping* or copper cash, of which four hundred go to the dollar. Beside these, there are silver fanams, single, double, and treble (the latter called *tali*) coined at Madras; twenty-four fanams or eight *talis* being equal to the Spanish dollar, which is always valued in the English settlements at five

shillings sterling. Silver rupihs have occasionally been struck in Bengal, for the use of the settlements on the coast of Sumatra, but not in sufficient quantities to become a general currency; and in the year 1786, the Company contracted with the late Mr. Boulton of Soho, for a copper coinage, the proportions of which I was desired to adjust, as well as to furnish the inscriptions; and the same system, with many improvements suggested by Mr. Charles Wilkins, has since been extended to the three Presidencies of India. At Achin, small, thin gold and silver coins were formerly struck and still are current; but I have not seen any of the pieces that bore the appearance of modern coinage; nor am I aware that this right of sovereignty is exercised by any other power in the island.

Tin.

Tin, called *timar*, is a very considerable article of trade, and many cargoes of it are yearly carried to China, where the consumption is chiefly for religious purposes. The mines are situated in the island of *Bangka*, lying near *Palembang*, and are said to have been accidentally discovered there in 1710, by the burning of a house. They are worked by a colony of Chinese (said in the *Batav. Trans.* to consist of twenty-five thousand persons) under the nominal direction of the king of *Palembang*, but for the account and benefit of the Dutch Company, which has endeavoured to monopolize the trade, and actually obtained two millions of pounds yearly; but the enterprising spirit of private merchants, chiefly English and American, finds means to elude the vigilance of its cruizers, and the commerce is largely participated by them. It is exported for the most part in small pieces or cakes called *tampang*, and sometimes in slabs. M. Sonnerat reports that this tin (named *calin* by the French writers), was analysed by M. Daubenton, who found it to be the same metal as that produced in England; but it sells something higher than our grain-tin. In different parts of Sumatra, there are indications of tin-earth, or rather sand, and it is worked at the mountain of *Suñgei-pagu*, but not to any great extent. Of this sand, at *Bangka*, a *pikul*, or 133lb. is said to yield about 75lb. of the metal.

Copper.

A rich mine of copper is worked at *Mukki* near *Labuan-haji*, by the Achinese. The ore produces half its original weight in pure metal, and

is

is sold at the rate of twenty dollars the *pikul*. A lump which I deposited in the Museum of the East-India Company, is pronounced to be native copper. The Malays are fond of mixing this metal with gold, in equal quantities, and using the composition, which they name *swasa*, in the manufacture of buttons, betel boxes, and heads of krises. I have never heard ~~silver~~ spoken of as a production of this part of the East. Iron ore is dug at a place named *Turawang*, in the eastern part of *Menangkabau*, and there smelted, but not, I apprehend, in large quantities, the consumption of the natives being amply supplied with English and Swedish bar-iron, which they are in the practice of purchasing by measure instead of weight. Iron.

Sulphur (*balérang*) as has been mentioned, is abundantly procured from the numerous volcanos, and especially from that very great one which is situated about a day's journey inland from *Priaman*. Yellow Arsenic (*barañgan*) is also an article of traffic. Sulphur.

In the country of *Kattaun*, near the head of *Urei* river, there are extensive caves (*gotha*) from the soil of which saltpetre (*mesiyu mantah*) is extracted. M. Whalfeldt, who was employed as a surveyor, visited them in March 1773. Into one he advanced seven hundred and forty-three feet, when his lights were extinguished by the damp vapour. Into a second he penetrated six hundred feet, when after getting through a confined passage, about three feet wide and five in height, an opening in the rock led to a spacious place forty feet high. The same caves were visited by Mr. Christopher Terry and Mr. Charles Miller. They are the habitation of innumerable birds, which are perceived to abound the more, the farther you proceed. Their nests are formed about the upper parts of the cave, and it is thought to be their dung simply that forms the soil (in many places from four to six feet deep, and from fifteen to twenty broad) which affords the nitre. A cubic foot of this earth, measuring seven gallons, produced on boiling seven pounds, fourteen ounces of saltpetre, and a second experiment gave a ninth part more. This I afterwards saw refined to a high degree of purity; but I conceive that its value would not repay the expense of the process. Saltpetre.

The

Birds-nest.

The edible birds-nest, so much celebrated as a peculiar luxury of the table, especially amongst the Chinese, is found in similar caves in different parts of the island, but chiefly near the sea-coast, and in the greatest abundance at its southern extremity. Four miles up the river *Kroï* there is one of considerable size. The birds are called *layang-layang*, and resemble the common swallow, or, perhaps, rather, the martin. I had an opportunity of giving to the British Museum some of these nests with the eggs in them. They are distinguished into white and black, of which the first are by far the more scarce and valuable, being found in the proportion of one only to twenty-five. The white sort sells in China at the rate of a thousand to fifteen hundred dollars the *pikul*, (according to the Batav. Trans. for nearly its weight in silver) the black is usually disposed of at Batavia at about twenty or thirty dollars for the same weight, where I understand it is chiefly converted into a kind of glue. The difference between the two sorts has by some been supposed to be owing to the mixture of the feathers of the birds with the viscous substance of which the nests are formed; and this they deduce from the experiment of steeping the black nests for a short time in hot water, when they are said to become white to a certain degree. Among the natives I have heard a few assert, that they are the work of a different species of bird. It was also suggested to me, that the white might probably be the recent nests of the season in which they were taken, and the black, such as had been used for several years successively. This opinion appearing plausible, I was particular in my inquiries as to that point, and learned what seems much to corroborate it. When the natives prepare to take the nests, they enter the cave with torches, and forming ladders of bamboos notched, according to the usual mode, they ascend and pull down the nests, which adhere in numbers together, from the sides and top of the rock. I was informed, that the more regularly the cave is thus stripped, the greater proportion of white nests they are sure to find, and that on this experience they often make a practice of beating down and destroying the old nests in larger quantities than they trouble themselves to carry away, in order that they may find white nests the next season in their room. The birds, I am assured, are seen, during the building time, in large flocks upon the beach, collecting in their beaks the

the foam thrown up by the surf, of which there appears little doubt of their constructing their gelatinous nests, after it has undergone, perhaps, some preparation from commixture with their saliva or other secretion in the beak or the craw; and that this is the received opinion of the natives appears from the bird being very commonly named *layang-buhi*, the foam-swallow. Linnæus, however, has conjectured, and with much plausibility, that it is the animal substance frequently found on the beach, which fishermen call blubber or jellies, and not the foam of the sea, that these birds collect; and it is proper to mention, that in a Description of these Nests by M. Hooyman, printed in Vol. III. of the *Batav. Trans.* he is decidedly of opinion, that the substance of them has nothing to do with the sea-foam, but is elaborated from the food of the bird. Mr. John Crisp informed me that he had seen at *Padang* a common swallow's nest, built under the eaves of a house, which was composed partly of common mud, and partly of the substance that constitutes the edible nests. The young birds themselves are said to be very delicate food, and not inferior in richness of flavour to the beccafico.

The *swala*, tripan, or sea-slug (holothurion), is likewise an article of *Tripan* trade to Batavia and China, being employed, as birds-nest or vermicelli, for enriching soups and stews, by a luxurious people. It sells at the former place for forty-five dollars per pikul, according to the degree of whiteness and other qualities.

Bees wax is a commodity of great importance in all the eastern islands, *Wax* from whence it is exported, in large oblong cakes, to China, Bengal, and other parts of the continent. No pains are taken with the bees, which are left to settle where they list (generally on the boughs of trees) and are never collected in hives. Their honey is much inferior to that of Europe, as might be expected from the nature of the vegetation.

Gum-lac, called by the natives *ampalu* or *ambalu*, although found upon *Gum-lac* trees, and adhering strongly to the branches, is known to be the work of insects, as wax is of the bee. It is procured in small quantities from the country inland of Bencoolen; but at *Padang* is a considerable article of trade. Foreign markets, however, are supplied from the countries of Siam

Siam and Camboja. It is chiefly valued in Sumatra for the animal part, found in the nidus of the insect, which is soluble in water, and yields a very fine purple dye, used for colouring their silks and other webs of domestic manufacture. Like the cochineal it would probably, with the addition of a solution of tin, become a good scarlet. I find in a Bisayan dictionary, that this substance is employed by the people of the Philippine Islands, for staining their teeth red. For an account of the lac insect, see in the Phil. Trans. Vol. LXXI. p. 374. a paper by Mr. James Kerr.

Ivory. The forests abounding with elephants, ivory (*gading*) is consequently found in abundance, and is carried both to the China and Europe markets. The animals themselves were formerly the objects of a considerable traffic from *Achin* to the coast of *Coromandel*, or *kling* country, and vessels were built expressly for their transport; but it has declined, or perhaps ceased altogether, from the change which the system of warfare has undergone, since the European tactics have been imitated by the princes of India.

Fish-roes. The large roes of a species of fish (said to be like the shad, but more probably of the mullet-kind) taken in great quantities at the mouth of *Siak* River, are salted and exported from thence to all the Malayan countries, where they are eaten with boiled rice, and esteemed a delicacy. This is the *botarga* of the Italians, and here called *trobo* and *telur-trobo*.

Import-trade. The most general articles of import-trade are the following. From the coast of *Coromandel* various cotton goods, as long-cloth, blue and white, chintz, and coloured handkerchiefs, of which those manufactured at *Pulicat* are the most prized; and salt: from *Bengal*, muslins, striped and plain, and several other kinds of cotton goods, as cossaes, baftaes, hummums, &c. taffetas and some other silks; and opium in considerable quantities: from the *Malabar* coast, various cotton goods, mostly of a coarse, raw fabrick: from *China*, coarse porcelain, *kwalis* or iron pans, in sets of various sizes, tobacco shred very fine, gold thread, fans, and a number of small articles: from *Celebes* (known here by

by the names of its chief provinces, *Maṅkasar*, *Bugis*, and *Mandar*), *Java*, *Balli*, *Ceram*, and other eastern islands, the rough, striped cotton cloth, called *kāin sarong*, or vulgarly *bugis-clouting*, being the universal body-dress of the natives; crises and other weapons, silken kris-belts, *tudongs* or hats, small pieces of ordnance, commonly of brass, called *rontaka*, spices, and also salt of a large grain, and sometimes rice, chiefly from *Balli*: from Europe, silver, iron, steel, lead, cutlery, various sorts of hardware, brass wire, and broad cloths, especially scarlet. It is not within my plan to enlarge on this subject, by entering into a detail of the markets for, or prices of, the several articles, which are extremely fluctuating, according to the more or less abundant or scanty supply. Most of the kinds of goods above enumerated are incidentally mentioned in other parts of the work, as they happen to be connected with the account of the natives who purchase them.

*Arts and Manufactures.—Art of Medicine.—Sciences.—Arithmetic.—
Geography.—Astronomy.—Music, &c.*

Arts and Ma-
nufactures.

I SHALL now take a view of those arts and manufactures which the Sumatrans are skilled in, and which are not merely domestic, but contribute rather to the conveniences, and in some instances to the luxuries, than to the necessities of life. I must remind the reader that my observations on this subject are mostly drawn from the *Rejangs*, or those people of the island who are upon their level of improvement. We meet with accounts in old writers, of great founderies of cannon in the dominion of *Achīn*, and it is certain that fire-arms, as well as *kris*es, are at this day manufactured in the country of *Menangkabau*; but my present description does not go to these superior exertions of art, which certainly do not appear among those people of the island whose manners, more immediately, I am attempting to delineate. What follows, however, would seem an exception to this limitation; there being no manufacture in that part of the world, and perhaps I might be justified in saying, in any part of the world, that has been more admired and celebrated, than the fine gold and silver filagree of Sumatra. This, indeed, is, strictly speaking, the work of the Malayan inhabitants; but as it is in universal use and wear throughout the country, and as the goldsmiths are settled every where along the coast, I cannot be guilty of much irregularity in describing here the process of their art.

Filagree.

Mode of
working it.

There is no circumstance that renders the filagree a matter of greater curiosity, that the coarseness of the tools employed in the workmanship, and which, in the hands of an European, would not be thought sufficiently perfect for the most ordinary purposes. They are rudely and inartificially formed, by the goldsmith (*pandei*), from any old iron he can procure. When you engage one of them to execute a piece of work,
his

his first request is usually for a piece of iron hoop, 'to make his wire-drawing instrument; an old hammer head, stuck in a block, serves for an anvil; and I have seen a pair of compasses composed of two old nails tied together at one end. The gold is melted in a piece of a *prink* or earthen rice pot, or sometimes in a crucible of their own making, of common clay. In general they use no bellows, but blow the fire with their mouths, through a joint of bamboo, and if the quantity of metal to be melted is considerable, three or four persons sit round their furnace, which is an old broken *kuali* or iron pot, and blow together. At *Padang* alone, where the manufacture is more considerable, they have adopted the Chinese bellows. Their method of drawing the wire differs but little from that used by European workmen. When drawn to a sufficient fineness, they flatten it, by beating it on their anvil; and when flattened, they give it a twist, like that in the whalebone handle of a punch-ladle, by rubbing it on a block of wood, with a flat stick. After twisting, they again beat it on the anvil, and by these means it becomes flat wire with indented edges. With a pair of nippers they fold down the end of the wire, and thus form a leaf, or element of a flower in their work, which is cut off. The end is again folded and cut off, till they have got a sufficient number of leaves, which are all laid on singly. Patterns of the flowers or foliage, in which there is not very much variety, are prepared on paper, of the size of the gold plate on which the filagree is to be laid. According to this, they begin to dispose on the plate the larger compartments of the foliage, for which they use plain flat wire of a larger size, and fill them up with the leaves before mentioned. To fix their work they employ a glutinous substance, made of the small red pea with a black spot before mentioned, ground to a pulp, on a rough stone. This pulp they place on a young coconut, about the size of a walnut, the top and bottom being cut off. I at first imagined that caprice alone might have directed them to the use of the coconut for this purpose; but I have since reflected on the probability of the juice of the young fruit being necessary to keep the pulp moist, which would otherwise speedily become dry and unfit for the work. After the leaves have been all placed in order, and stuck on, bit by bit, a solder is prepared of gold filings and borax, moistened with water, which they strew or daub over the plate with a feather, and then putting it in the

fire for a short time, the whole becomes united. This kind of work on a gold plate, they call *karrang papan*: when the work is open, they call it *karrang trūs*. In executing the latter, the foliage is laid out on a card, or soft kind of wood covered with paper, and stuck on, as before described, with the paste of the red seed; and the work, when finished, being strewed over with their solder, is put into the fire, when the card or soft wood burning away, the gold remains connected. The greatest skill and attention is required in this operation, as the work is often made to run by remaining too long, or in too hot a fire. If the piece be large, they solder it at several times. When the work is finished, they give it that fine, high colour they so much admire, by an operation which they term *sapoh*. This consists in mixing nitre, common salt, and alum, reduced to powder and moistened, laying the composition on the filagree, and keeping it over a moderate fire until it dissolves and becomes yellow. In this situation the piece is kept for a longer or shorter time, according to the intensity of colour they wish the gold to receive. It is then thrown into water, and cleansed. In the manufacture of *baju* buttons, they first make the lower part flat, and having a mould formed of a piece of buffalo's horn, indented to several sizes, each like one half of a bullet mould, they lay their work over one of these holes, and with a horn punch they press it into the form of the button. After this they complete the upper part. The manner of making the little balls, with which their works are sometimes ornamented, is as follows. They take a piece of charcoal, and having cut it flat and smooth, they make in it a small hole, which they fill with gold dust, and this melted in the fire becomes a little ball. They are very inexpert at finishing and polishing the plain parts, hinges, screws, and the like, being in this as much excelled by the European artists, as these fall short of them in the fineness and minuteness of the foliage. The Chinese also make filagree, mostly of silver, which looks elegant, but wants likewise the extraordinary delicacy of the Malayan work. The price of the workmanship depends upon the difficulty or novelty of the pattern. In some articles of usual demand, it does not exceed one-third of the value of the gold; but, in matters of fancy, it is generally equal to it. The manufacture is not now (1780) held in very high estimation in England, where ostentatiousness is not so much the object of luxury, as variety; but, in the revolution

revolution of taste, it may probably be again sought after, and admired as fashionable..

But little skill is shewn amongst the country people in forging iron. Iron manu-
factures. They make nails, however, though not much used by them in building, wooden pins being generally substituted; also various kinds of tools, as the *prang* or bill, the *banchi*, *rembé*, *billiong*, and *papatil*, which are different species of adzes, the *kapak* or axe, and the *pañgkur* or hoe. Their fire is made with charcoal; the fossil coal which the country produces being rarely, if ever, employed, except by the Europeans; and not by them of late years, on the complaint of its burning away too quickly: yet the report made of it in 1719 was, that it gave a *surer heat* than the coal from England. The bed of it (described rather as a large rock above ground) lies four days' journey up Bencoolen River, from whence quantities are washed down by the floods. The quality of coal is rarely good near the surface. Their bellows are thus constructed: two bamboos, of about four inches diameter and five feet in length, stand perpendicularly near the fire; open at the upper end, and stopt below. About an inch or two from the bottom a small joint of bamboo is inserted into each, which serve as nozles, pointing to, and meeting at, the fire. To produce a stream of air, bunches of feathers, or other soft substance, being fastened to long handles, are worked up and down in the upright tubes, like the piston of a pump. These, when pushed downwards, force the air through the small horizontal tubes; and by raising and sinking each alternately, a continual current or blast is kept up; for which purpose a boy is usually placed on a high seat or stand. I cannot refrain from remarking, that the description of the bellows used in *Madagascar*, as given by Sonnerat, Vol. II. p. 60, so entirely corresponds with this, that the one might almost pass for a copy of the other.

The progress they have made in carpenter's work has been already pointed out, where there buildings were described. They are ignorant of the use of the saw, excepting where we have introduced it among them. Trees are felled by chopping at the stems, and in procuring boards, they are confined to those, the direction of whose grain, or other Carpenter's
work.

Tools.

other qualities, admit of their being easily split asunder. In this respect the species called *maranti* and *marakili* have the preference. The tree, being stripped of its branches and its bark, is cut to the length required, and by the help of wedges split into boards. These being of irregular thickness, are usually dubbed upon the spot. The tool used for this purpose is the *rembé*, a kind of adze. Most of their smaller work, and particularly on the bamboo, is performed with the *papatil*, which resembles in shape, as much as in name, the *patupatu* of the New-Zealanders, but has the vast superiority of being made of iron. The blade, which is fastened to the handle with a nice and curious kind of rattan-work, is so contrived as to turn in it, and by that means can be employed either as an adze or small hatchet. Their houses are generally built with the assistance of this simple instrument alone. The *billiong* is no other than a large *papatil*, with a handle of two or three feet in length, turning, like that, in its socket.

Cements.

The chief cement they employ, for small work, is the curd of buffalo-milk, called *prakat*. It is to be observed that butter is made (for the use of Europeans only; the words used by the Malays, for butter and cheese, *monteiga* and *queijo*, being pure Portuguese) not as with us, by churning, but by letting the milk stand till the butter forms of itself on the top. It is then taken off with a spoon, stirred about with the same in a flat vessel, and well washed in two or three waters. The thick sour milk left at the bottom, when the butter or cream is removed, is the curd here meant. This must be well squeezed, formed into cakes, and left to dry, when it will grow nearly as hard as flint. For use, you must scrape some of it off, mix it with quick lime, and moisten it with milk. I think there is no stronger cement in the world, and it is found to hold, particularly in a hot and damp climate, much better than glue; proving also effectual in mending china-ware. The viscous juice of the *saga-pea* (*abrus*) is likewise used in the country as a cement.

Ink.

Ink is made by mixing lamp-black with the white of egg. To procure the former they suspend over a burning lamp an earthen pot, the bottom of which is moistened, in order to make the soot adhere to it.

Painting and drawing they are quite strangers to. , In carving, both ~~Designing.~~ in wood and ivory, they are curious and fanciful, but their designs are always grotesque and out of nature. The handles of the kris are the most common subjects of their ingenuity in this art, which usually exhibit the head and beak of a bird, with the folded arms of a human creature, not unlike the representation of one of the Egyptian deities. In cane and basket work they are particularly neat and expert; as well as in mats, of which some kinds are much prized for their extreme fineness and ornamental borders.

Silk and cotton cloths, of varied colours, manufactured by themselves, ~~Looms.~~ are worn by the natives in all parts of the country; especially by the women. Some of their work is very fine, and the patterns prettily fancied. Their loom or apparatus for weaving (*tumun*) is extremely defective, and renders their progress tedious. One end of the warp being made fast to a frame, the whole is kept tight, and the web stretched out by means of a species of yoke, which is fastened behind the body, when the person weaving sits down. Every second of the longitudinal threads, or warp, passes separately through a set of reeds, like the teeth of a comb, and the alternate ones through another set. These cross each other, up and down, to admit the woof, not from the extremities, as in our looms, nor effected by the feet, but by turning edge-ways two flat sticks which pass between them. The shuttle (*turak*) is a hollow reed, about sixteen inches long, generally ornamented on the outside, and closed at one end, having in it a small bit of stick, on which is rolled the woof or shoot. The silk cloths have usually a gold head. They use sometimes another kind of loom, still more simple than this, being no more than a frame in which the warp is fixed, and the woof darned with a long, small-pointed shuttle. For spinning the cotton they make use of a machine very like ours. The women are expert at embroidery, the gold and silver thread for which is procured from China, as well as their needles. For common work, their thread is the *pulas* before mentioned, or else filaments of the *pisang* (*musa*).

Different kinds of earthenware, I have elsewhere observed, are manu- ~~factured~~ ^{Earthenware.} in the island.

They

Perfumes. They have a practice of perfuming their hair with oil of benzoin, which they distil themselves from the gum, by a process doubtless of their own invention. In procuring it, a *priuk*, or earthen rice pot, covered close, is used for a retort. A small bamboo is inserted in the side of the vessel, and well luted with clay and ashes, from which the oil drops as it comes over. Along with the benzoin they put into the retort, a mixture of sugar cane and other articles, that contribute little or nothing to the quantity or quality of the distillation; but no liquid is added. This oil is valued among them at a high price, and can only be used by the superior rank of people.

Oil. The oil in general use is that of the coconut, which is procured in the following manner. The fleshy part being scraped out of the nut, which for this use must be old, is exposed for some time to the heat of the sun. It is then put into a mat bag, and placed in the press (*kampahan*) between two sloping timbers, which are fixed together in a socket in the lower part of the frame, and forced towards each other by wedges in a groove at top, compressing by this means the pulp of the nut, which yields an oil, that falls into a trough made for its reception below. In the farther parts of the country, this oil also, owing to the scarcity of coconuts, is dear, and not so much used for burning as that from other vegetables, and the *dammar* or rosin, which is always at hand. When travelling at night they make use of torches or links, called *suluh*, the common sort of which are nothing more than dried bamboos of a convenient length, beaten at the joints, till split in every part; without the addition of any resinous or other inflammable substance. A superior kind is made by filling with dammar a young bamboo, about a cubit long, well dried, and having the outer skin taken off.

Torches.

These torches are carried with a view, chiefly, to frighten away the tigers, which are alarmed at the appearance of fire; and for the same reason it is common to make a blaze with wood, in different parts round their villages. The tigers prove to the inhabitants, both in their journeys and even their domestic occupations, most fatal and destructive enemies. The number of people annually slain by these rapacious tyrants of the woods, is almost incredible. I have known instances of whole

whole villages being depopulated by them. Yet, from a superstitious prejudice, it is with difficulty they are prevailed upon, by a large reward which the India Company offers, to use methods of destroying them, till they have sustained some particular injury in their own family or kindred, and their ideas of fatalism contribute to render them insensible to the risk. Their traps, of which they can make variety, are very ingeniously contrived. Sometimes they are in the nature of strong cages, with falling doors, into which the beast is enticed by a goat or dog enclosed as a bait; sometimes they manage that a large timber shall fall, in a groove, across his back; he is noosed about the loins with strong rattans, or he is led to ascend a plank, nearly balanced, which, turning when he is past the centre, lets him fall upon sharp stakes prepared below. Instances have occurred of a tiger being caught by one of the former modes, which had many marks in his body of the partial success of this last expedient. The escapes, at times, made from them by the natives are surprising, but these accounts in general carry too romantic an air to admit of being repeated as facts. The size and strength of the species which prevails on this island are prodigious. They are said to break with a stroke of their fore paw, the leg of a horse or a buffalo; and the largest prey they kill is without difficulty dragged by them into the woods. This they usually perform on the second night, being supposed, on the first, to gratify themselves with sucking the blood only. Time is by this delay afforded to prepare for their destruction; and to the methods already enumerated, beside shooting them, I should add that of placing a vessel of water, strongly impregnated with arsenic, near the carcase, which is fastened to a tree to prevent its being carried off. The tiger having satiated himself with the flesh, is prompted to assuage his thirst with the tempting liquor at hand, and perishes in the indulgence. Their chief subsistence is most probably the unfortunate monkeys with which the woods abound. They are described as alluring them to their fate, by a fascinating power, similar to what has been supposed of the snake, and I am not incredulous enough to treat the idea with contempt, having myself observed that when an aligator, in a river, comes under an overhanging bough of a tree, the monkeys, in a state of alarm and distraction, crowd to the extremity, and chattering and trembling, approach nearer and nearer to the amphibious monster that waits to devour

Tiger-traps.

them as they drop¹, which their fright and number renders almost unavoidable. These aligators likewise occasion the loss of many inhabitants, frequently destroying the people as they bathe in the river, according to their regular custom, and which the perpetual evidence of the risk attending it cannot deter them from. A superstitious idea of their sanctity also (or, perhaps, of consanguinity, as related in the journal of the Endeavour's voyage) preserves these destructive animals from molestation, although, with a hook of sufficient strength, they may be taken without much difficulty. A musket ball appears to have no effect upon their impenetrable hides.

Fishing.

Besides the common methods of taking fish, of which the seas that wash the coasts of Sumatra afford an extraordinary variety and abundance, the natives employ a mode, unpractised, I apprehend, in any part of Europe. They steep the root of a certain climbing plant, called *tuba*, of strong narcotic qualities, in the water where the fish are observed, which produces such an effect, that they become intoxicated and to appearance dead, float on the surface of the water, and are taken with the hand. This is generally made use of in the basons of water, formed by the ledges of coral rock which, having no outlet, are left full when the tide has ebbed.* In the manufacture and employment of the casting-net they are particularly expert, and scarcely a family near the sea-coast is without one. To supply this demand, great quantities of the *pulas* twine are brought down from the hill-country to be there worked up; and in this article we have an opportunity of observing the effect of that conformation which renders the handy-work of orientals (unassisted by machinery) so much more delicate than that of the western people. Mr. Crisp

* In Capain Cook's second voyage is a plate representing a plant used for the same purpose at Otaheite, which is the exact delineation of one whose appearance I was well acquainted with in Sumatra, and which abounds in many parts of the sea-beach; but which is a different plant from the *tuba-akar*, but may be another kind, named *tuba-biji*. In South America also, we are informed, the inhabitants procure fish after this extraordinary manner, employing three different kinds of plants; but whether any of them be the same with that of Otaheite or Sumatra, I am ignorant. I have lately been informed that this practice is not unknown in England, but has been prohibited. It is termed "foxing:" the drug made use of was the *coccus indicus*.

Crisp possessed a net of silk, made in the country behind Padang, the meshes of which were no wider than a small finger-nail, that opened sixteen feet in diameter. With such they are said to catch small fish in the extensive lake situated on the borders of *Menangkabau*. Birds, par- Bird-catching. ticularly the plover (*cheruling*) and quails (*puyu*) are caught by snares or ~~springes~~ laid for them in the grass. These are of *iju*, which resembles horsehair, many fathoms in length, and disposed in such a manner as to entangle their feet; for which purpose they are gently driven towards the snares. In some parts of the country they make use of clasp-nets. I never observed a Sumatran to fire a shot at a bird, though many of them, as well as the more eastern people, have a remarkably fine aim; but the mode of letting off the match-locks, which are the pieces most habitual to them, precludes the possibility of shooting flying. Gun- Gunpowder. powder is manufactured in various parts of the island, but less in the southern provinces than amongst the people of *Menangkabau*, the *Bat-tas*, and *Achinese*, whose frequent wars demand large supplies. It appears, however, by an agreement upon record, formed in 1728, that the inhabitants of *Anak-sunġci* were restricted from the manufacture, which they are stated to have carried to a considerable extent. It is made, as with us, of proportions of charcoal, sulphur, and nitre, but the composition is very imperfectly granulated, being often hastily prepared, in small quantities, for immediate use. The last article, though found in the greatest quantity in the saltpetre-caves before spoken of, is most commonly procured from goat's dung, which is always to be had in plenty.

Sugar (as has already been observed) is commonly made, for domestic Sugar. use, from the juice of a species of palm, boiled till a consistence is formed, but scarcely at all granulated, being little more than a thick syrup. This spread upon leaves to dry, made into cakes, and afterwards folded up in a peculiar vegetable substance, called *upih*, which is the sheath that envelopes the branch of the *pinang* tree, where it is inserted in the stem. In this state it is called *jaggri*, and beside its ordinary uses as sugar, it is mixed with *chunam* in making cement for buildings, and that exquisite plaster for walls which, on the coast of Coromandel, equals Parian marble in whiteness and polish. But in many parts of the island

sugar is also made from the sugar-cane. The rollers of the mill used for this purpose are worked by the endless screw instead of cogs, and are turned with the hand, by means of a bar passing through one of the rollers which is higher than the other. As an article of traffic amongst the natives it is not considerable, nor have they the art of distilling arrack, the basis of which is molasses, along with the juice of the *gaur* or of the coconut palm in a state of fermentation. Both, however, are manufactured by Europeans.*

Salt.

Salt is here, as in most other countries, an article of general consumption. The demand for it is mostly supplied by cargoes imported, but they also manufacture it themselves. The method is tedious. They kindle a fire close to the sea beach, and gradually pour upon it sea water. When this has been continued for a certain time, the water evaporating, and the salt being precipitated among the ashes, they gather these in baskets, or in funnels made of the bark or leaves of trees, and again pour sea water on them, till the particles of salt are well separated, and pass, with the water, into a vessel placed below to receive them. This water, now strongly impregnated, is boiled till the salt adheres in a thick crust to the bottom and sides of the vessel. In burning a square fathom of firewood, a skilful person procures about five gallons of salt. What is thus made, has so considerable a mixture of the salt of the wood, that it soon dissolves, and cannot be carried far into the country. The coarsest grain is preferred.

Art of medicine.

The art of medicine, among the Sumatrans, consists almost entirely in

* Many attempts have been made by the English to bring to perfection the manufacture of sugar and arrack from the canes; but the expences, particularly of the slaves, were always found to exceed the advantages. Within these few years (about 1777) that the plantations and works were committed to the management of Mr. Henry Botham, it has manifestly appeared that the end is to be obtained, by employing the *Chinese* in the works of the field, and allowing them a proportion of the produce, for their labour. The manufacture had arrived at considerable perfection, when the breaking out of war gave a check to its progress; but the path is pointed out, and it may be worth pursuing. The sums of money thrown into Batavia for arrack and sugar have been immense.

in the application of simples, in the virtues of which they are well skilled. Every old man and woman is a physician, and their rewards depend upon their success; but they generally procure a small sum in advance, under the pretext of purchasing charms.* The mode of practice is either by administering the juices of certain trees and herbs inwardly, or by applying outwardly a poultice of leaves chopped small, upon the breast or part affected, renewing it as soon as it becomes dry. For internal pains, they rub oil on a large leaf of a stimulant quality, and heating it before the fire, clap it on the body of the patient, as a blister, which produces very powerful effects. Bleeding they never use, but the people of the neighbouring island of *Nias* are famous for their skill in cupping, which they practise in a manner peculiar to themselves.

In fevers they give a decoction of the herb *lakūn*, and bathe the patient, for two or three mornings, in warm water. If this does not prove effectual, they pour over him, during the paroxysm, a quantity of cold water, rendered more chilly by the *daun seditin* (*cotyledon laciniata*) which, from the sudden revulsion it causes, brings on a copious perspiration. Pains and swellings in the limbs are likewise cured by sweating; but for this purpose, they either cover themselves over with mats, and sit in the sunshine at noon, or if the operation be performed within doors,

* Charms are there hung about the necks of children, as in Europe, and also worn by persons whose situations expose them to risk. They are long narrow scrolls of paper, filled with incoherent scraps of verse, which are separated from each other by a variety of fanciful drawings. A charm against an ague I once accidentally met with, which from circumstances I conclude to be a translation of such as are employed by the Portuguese Christians in India. Though not properly belonging to my subject, I present it to the reader. “(Sign of the cross). When Christ saw the cross he trembled and shaked; and they said unto him hast thou an ague? and he said unto them, I have neither ague nor fever; and whosoever hears these words, either in writing or in mind, shall never be troubled with ague or fever. So help thy servants, O Lord, who put their trust in thee!” From the many folds that appear in the original, I have reason to apprehend that it had been worn, and by some Englishmen, whom frequent sickness and the fond love of life, had rendered weak and superstitious enough to try the effects of this barbarous and ridiculous quackery.

doors, a lamp, and sometimes a pot of boiling herbs, is enclosed in the covering with them.

Leprosy.

There are two species of leprosy known in these parts. The milder sort, or impetigo, as I apprehend it to be, is very common among the inhabitants of *Nias*; great numbers of whom are covered with a white scurf or scales, that renders them loathsome to the sight. But this distemper, though disagreeable from the violent itching and other inconveniences with which it is attended, does not appear immediately to affect the health; slaves in that situation being bought and sold for field and other out-door work. It is communicated from parents to their offspring, but though hereditary, it is not contagious. I have sometimes been induced to think it nothing more than a confirmed stage of the serpigo or ringworm, or it may be the same with what is elsewhere termed the shingles. I have known a *Nias* man who has effected a temporary removal of this scurf, by the frequent application of the *golinggang* or *daun kurap* (cassia alata) and such other herbs as are used to cure the ringworm, and sometimes by rubbing gunpowder and strong acids to his skin; but it always returned after some time. The other species with which the country people are in some instances affected, is doubtless, from the description given of its dreadful symptoms, that severe kind of leprosy which has been termed elephantiasis, and is particularly described in the *Asiat. Res.* Vol. II. the skin coming off in flakes, and the flesh falling from the bones, as in the lues venerea. This disorder being esteemed highly infectious, the unhappy wretch who labours under it, is driven from the village he belonged to, into the woods, where victuals are left for him, from time to time, by his relations. A prang and a knife are likewise delivered to him, that he may build himself a hut, which is generally erected near to some river or lake, continual bathing being supposed to have some effect in removing the disorder, or alleviating the misery of the patient. Few instances of recovery have been known. There is a disease called the *nambi* which bears some affinity to this, attacking the feet chiefly, the flesh of which it eats away. As none but the lowest class of people seem to suffer from this complaint, I imagine it proceeds in a great degree from want of cleanliness.

The

The small pox (*katumbūhan*) sometimes visits the island and makes Small-pox. terrible ravages. It is regarded as a plague, and drives from the country thousands whom the infection spares. Their method of stopping its progress (for they do not attempt a cure) is by converting into an hospital or receptacle for the rest, that village where lie the greatest number of ~~sick~~, whither they send all who are attacked by the disorder, from the country round. The most effectual methods are pursued to prevent any person's escape from this village, which is burnt to the ground as soon as the infection has spent itself, or devoured all the victims thus offered to it. Inoculation was an idea long unthought of, and as it could not be universal, it was held to be a dangerous experiment for Europeans to introduce it partially, in a country where the disorder makes its appearance at distant intervals only; unless those periods could be seized, and the attempts made, when and where there might be well founded apprehension of its being communicated in the natural way. Such an opportunity presented itself in 1780, when great numbers of people (estimated at a third of the population) were swept away in the course of that and the two following years; whilst upon those under the immediate influence of the English and Dutch settlements inoculation was practised with great success. I trust that the preventive blessing of vaccination has or will be extended to a country so liable to be afflicted with this dreadful scourge. A distemper called *chachar*, much resembling the small pox, and in its first stages mistaken for it, is not uncommon. It causes an alarm, but does not prove mortal, and is probably what we term the chicken pox.

The venereal disease, though common in the Malay bazars, is in the inland country almost unknown. A man returning to his village with the infection, is shunned by the inhabitants as an unclean and interdicted person. The Malays are supposed to cure it with the decoction of a china root, called by them *gadong*, which causes a salivation. Venereal disease.

When a man is by sickness, or otherwise, deprived of his reason, or when subject to convulsion fits, they imagine him possessed by an evil spirit, and their ceremony of exorcism is performed by putting the unfortunate wretch into a hut, which they set fire to about his ears, suffering Insanity.

ing him to make his escape through the flames in the best manner he can. The fright, which would go nigh to destroy the intellects of a reasonable man, may perhaps have, under contrary circumstances, an opposite effect.*

Sciences.
Arithmetic.

The skill of the Sumatrans in any of the sciences, is, as ~~may be~~ presumed, very limited. Some, however, I have met with, who, in arithmetic, could multiply and divide, by a single multiplier or divisor, several places of figures. Tens of thousands (*laksa*) are the highest class of numbers the Malay language has a name for. In counting over a quantity of small articles, each tenth, and afterwards each hundredth piece, is put aside; which method is consonant with the progress of scientific numeration, and probably gave it origin. When they may have occasion to recollect at a distance of time, the tale of any commodities they are carrying to market, or the like, the country people often assist their memory by tying knots on a string, which is produced when they want to specify the number. The Peruvian *quipos* were, I suppose, an improvement upon this simple invention.

Measures.

They estimate the quantity of most species of merchandize by what we call dry measure, the use of weights, as applied to bulky articles, being apparently introduced among them by foreigners; for the *pikul* and *catti* are used only on the sea coast, and places which the Malays frequent. The *kulah* or bamboo, containing very nearly a gallon, is the general standard of measure among the *Rejangs*: of these eight hundred make a *koyan*: the *chupah* is one quarter of a bamboo. By this measure almost all articles, even elephants' teeth, are bought and sold; but by a bamboo of ivory they mean so much as is equal in weight to a bamboo of rice. This still includes the idea of weight, but is not attended with their principal objection to, that mode of ascertaining quantity, which arises, as they say, from the impossibility of judging by the eye of the justness of artificial weights, owing to the various materials of which they may be composed, and to which measurement is not liable. The measures of length here, as perhaps originally among every people upon earth, are taken from the dimensions of the human body. The *deppa*, or fathom, is the extent of the arms from each extremity of the fingers:
the

the *etta*, *asta*, or cubit, is the fore-arm and hand; *kaki* is the foot; *janṅka* is the span; and *jarri*, which signifies a finger, is the inch. These are estimated from the general proportions of middle-sized men, others making an allowance in measuring, and not regulated by an exact standard.

The ideas of geography, among such of them as do not frequent the sea, are perfectly confined, or rather they entertain none. Few of them know that the country they inhabit is an island, or have any general name for it. Habit renders them expert in travelling through the woods, where they perform journeys of weeks and months without seeing a dwelling. In places little frequented, where they have occasion to strike out new paths, (for roads there are none) they make marks on trees, for the future guidance of themselves and others. I have heard a man say, "I will attempt a passage by such a route, for my father, when living, told me that he had left his tokens there." They estimate the distance of places from each other, by the number of days, or the proportion of the day, taken up in travelling it, and not by measurement of the space. Their journey, or day's walk, may be computed at about twenty miles; but they can bear a long continuance of fatigue. Geography.

The Malays, as well as the Arabs and other Mahometan nations, fix the length of the year at three hundred and fifty-four days, or twelve lunar months of twenty-nine days and an half; by which mode of reckoning, each year is thrown back about eleven days. The original Sumatrans rudely estimate their annual periods from the revolution of the seasons, and count their years from the number of their crops of grain (*taun padi*); a practice, which, though not pretending to accuracy, is much more useful for the general purposes of life, than the lunar period, which is merely adapted to religious observances. They, as well as the Malays, compute time by lunations, but do not attempt to trace any relation or correspondence, between these smaller measures and the solar revolution. Whilst more polished nations were multiplying mistakes and difficulties, in their endeavours to ascertain the completion of the sun's course through the ecliptic, and in the mean while suffering Astronomy.

2 C their

their nominal seasons to become almost the reverse of nature, these people, without an idea of intercalation, preserved, in a rude way, the account of their years free from essential, or at least progressive error, and the confusion which attends it. The division of the month into weeks I believe to be unknown, except where it has been taught with Mahometanism; the day of the moon's age being used instead of it, where accuracy is required; nor do they subdivide the day into hours. To denote the time of day, at which any circumstance they find it necessary to speak of, happened, they point with their finger to the height in the sky at which the sun then stood. And this mode is the more general and precise, as the sun, so near the equator, ascends and descends almost perpendicularly, and rises and sets, at all seasons of the year, within a few minutes of six o'clock. Scarcely any of the stars or constellations are distinguished by them. They notice, however, the planet Venus, but do not imagine her to be the same at the different periods of her revolution; when she precedes the rising, and follows the setting sun. They are aware of the night on which the new moon should make its appearance, and the Malays salute it with the discharge of guns. They also know when to expect the returns of the tides, which are at their height, on the south-western coast of the island, when that luminary is in the horizon, and ebb as it rises. When they observe a bright star near the moon (or rubbing against her, as they express it), they are apprehensive of a storm; as European sailors foretel a gale from the sharpness of her horns. These are both, in part, the consequence of an unusual clearness in the air, which, proceeding from an extraordinary alteration of the state of the atmosphere, may naturally be followed by a violent rushing of the circumjacent parts, to restore the equilibrium, and thus prove the prognostic of high wind. During an eclipse they make a loud noise with sounding instruments, to prevent one luminary from devouring the other, as the Chinese, to frighten away the dragon; a superstition that has its source in the ancient systems of astronomy (particularly the Hindu) where the nodes of the moon are identified with the dragon's head and tail. They tell of a man in the moon, who is continually employed in spinning cotton, but that every night a rat gnaws his thread, and obliges him to begin his work afresh. This they apply as an emblem of
endless

endless and ineffectual labour, like the stone of *Sisyphus*, and the sieves of the *Danaides*.

With history and chronology the country people are but little acquainted; the memory of past events being preserved by tradition only.

They are fond of music, and have many instruments in use among Music. them, but few, upon inquiry, appear to be original, being mostly borrowed from the Chinese and other more eastern people; particularly the *kalintang*, *gong*, and *sulin*. The violin has found its way to them from the westward. The *kalintang* resembles the sticcado and the harmonica; the more common ones having the cross pieces, which are struck with two little hammers, of split bamboo, and the more perfect, of a certain composition of metal which is very sonorous. The *gongs*, a kind of bell, but differing much in shape, and struck on the outside, are cast in sets regularly tuned to thirds, fourth, fifth, and octave, and often serve as a bass, or under part, to the *kalintang*. They are also sounded for the purpose of calling together the inhabitants of the village upon any particular occasion; but the more ancient and still common instrument for this use, is a hollowed log of wood, named *katut*. The *sulin* is the Malayan flute. The country flute is called *serdum*. It is made of bamboo, is very imperfect, having but few stops, and resembles much an instrument described as found among the people of Otaheite. A single hole underneath, is covered with the thumb of the left hand, and the hole nearest the end at which it is blown, on the upper side, with a finger of the same hand. The other two holes are stopt with the right hand fingers. In blowing they hold it inclined to the right side. They have various instruments of the drum kind, particularly those called *tingkah*, which are in pairs, and beaten with the hands at each end. They are made of a certain kind of wood hollowed out, covered with dried goat-skins, and laced with split rattans. It is difficult to obtain a proper knowledge of their division of the scale, as they know nothing of it in theory. The interval we call an octave, seems to be divided with them into six tones, without any intermediate semitones, which must confine their music to one key. It consists in general of but few notes, and the third is the interval that most frequently occurs. Those who perform

on the violin, use the same notes as in our division, and they tune the instrument, by fifths, to a great nicety. They are fond of playing the octave, but scarcely use any other chord. The Sumatran tunes very much resemble, to my ear, those of the native Irish, and have usually, like them, a flat third: the same has been observed of the music of Ber-gal, and, probably, it will be found that the minor key obtains a preference amongst all people at a certain stage of civilization.

*Languages—Malayan—Arabic character used—Languages of the interior
• people—Peculiar characters—Specimens of languages and of alphabets.*

BEFORE I proceed to an account of the laws, customs, and manners Languages.
of the people of the island, it is necessary that I should say something
of the different languages spoken on it; the diversity of which has been
the subject of much contemplation and conjecture.

The *Malayan* language, which has commonly been supposed original Malayan.
in the peninsula of *Malayo*, and from thence to have extended itself
throughout the eastern islands, so as to become the *lingua franca* of that
part of the globe, is spoken every where along the coasts of Sumatra,
prevails without the mixture of any other, in the inland country of *Me-
naṅgkabau* and its immediate dependencies, and is understood in almost
every part of the island. It has been much celebrated, and justly, for
the smoothness and sweetness of its sound, which have gained it the ap-
pellation of the *Italian of the East*. This is owing to the prevalence of
vowels and liquids in the words (with many nasals which may be thought
an objection) and the infrequency of any harsh combination of mute
consonants. These qualities render it well adapted to poetry, which
the Malays are passionately addicted to. They amuse all their leisure
hours, including the greater portion of their lives, with the repetition of
songs which are, for the most part, proverbs illustrated, or figures of Songs.
speech applied to the occurrences of life. Some that they rehearse, in
a kind of recitative, at their *bimbangs* or feasts, are historical love tales,
like our old English ballads, and are often extemporaneous productions.
An example of the former species is as follows:—

*Apa gunu pasang palita,
Kallo tidak dangan sumbu'nia ?
Apa gunu bermine matta,
Kallo tiduh dangan sunggi'nia ?*

What

What signifies attempting to light a lamp,
 If the wick be wanting ?
 What signifies playing with the eyes,
 If nothing in earnest be intended ?

It must be observed, however, that it often proves a very difficult matter to trace the connexion between the figurative and the literal sense of the stanza. The essentials in the composition of the *pantun*, for such these little pieces are called, the longer being called *dendang*, are the rhythm and the figure, particularly the latter, which they consider as the life and spirit of the poetry. I had a proof of this in an attempt which I made to impose a *pantun* of my own composing on the natives, as a work of their countrymen. The subject was a dialogue between a lover and a rich, coy mistress: the expressions were proper to the occasion, and in some degree characteristic. It passed with several, but an old lady who was a more discerning critic than the others, remarked that it was "*katta katta saja*"—mere conversation; meaning that it was destitute of the quaint and figurative expressions which adorn their own poetry. Their language, in common speaking, is proverbial and sententious. If a young woman prove with child before marriage, they observe it is "*daulu buah, kadian bunga*"—"the fruit before the flower." Hearing of a person's death, they say, "*nen matti, matti; nen idup, bekraja: kallo sampi janji'nia, apa buli buat?*"—"Those who are dead, are dead; those who survive must work: if his allotted time was expired, what resource is there?" The latter phrase they always make use of, to express their sense of *inevitability*, and has more force than any translation of it I can employ.

Arabic character used
 by Malays.

Their writing is in the Arabic character, with modifications to adapt that alphabet to their language, and in consequence of the adoption of their religion from the same quarter, a great number of Arabic words are incorporated with the Malayan. The Portuguese too have furnished them with several terms, chiefly for such ideas as they have acquired since the period of European discoveries to the eastward. They write on paper, using ink of their own composition, with pens made of the twig of the *anau* tree. I could never discover that the Malays had any original written characters, peculiar to themselves, before they acquired those

now

now in use; but it is possible that such might have been lost; a fate that may hereafter attend the *Batta*, *Rejang*, and others of Sumatra, on which the Arabic daily makes encroachments. Yet I have had frequent occasion to observe the former language written by inland people, in the country character; which would indicate that the speech is likely to perish first. The Malayan books are very numerous, both in prose and verse. Many of them are commentaries on the *korān*, and others, romances or heroic tales.

The purest or most elegant Malayan is said, and with great appearance of reason, to be spoken at Malacca. It differs from the dialect used in Sumatra chiefly in this, that words, in the latter, made to terminate in "o," are in the former, sounded as ending in "a." Thus they pronounce *lada* (pepper) instead of *lado*. Those words which end with "k" in writing, are, in Sumatra, always softened in speaking, by omitting it; as "*tabbē bannia*," "many compliments," for "*tabbek banniak*;" but the Malaccans, and especially the more eastern people, who speak a very broad dialect, give them generally the full sound. The personal pronouns also differ materially in the respective countries.

Attempts have been made to compose a grammar of this tongue, upon the principles on which those of the European languages are formed. But the inutility of such productions is obvious. Where there is no inflexion of either nouns or verbs, there can be no cases, declensions, moods, or conjugations. All this is performed by the addition of certain words expressive of a determinate meaning, which should not be considered as mere auxiliaries, or as particles subservient to other words. Thus, in the instance of *rumah*, a house; *deri pada rumah* signifies "from a house;" but it would be talking without use or meaning, to say that *deri pada* is the sign of the ablative case of that noun, for then every preposition should equally require an appropriate case, and as well as "of," "to," and "from," we should have a case for *deatas rumah* "on top of the house." So of verbs: "*kallo saya buli jalan*" "If I could walk;" this may be termed the preter-imperfect tense of the subjunctive or potential mood, of the verb *jalan*; whereas it is in fact a sentence, of which

which *jalan*, *buli*, &c. are constituent words. It is improper, I say, to talk of the case of a noun, which does not change its termination, or the mood of a verb, which does not alter its form. An useful set of observations might be collected, for speaking the language with correctness and propriety, but they must be independent of the technical rules of languages founded on different principles.

Interior people
use languages
different from
the Malayan.

Beside the Malayan there are a variety of languages spoken in Sumatra, which, however, have not only a manifest affinity among themselves, but also to that general language which is found to prevail in, and to be indigenous to all the islands of the eastern sea; from Madagascar to the remotest of Captain Cook's discoveries; comprehending a wider extent than the Roman, or any other tongue, has yet boasted. Indisputable examples of this connexion and similarity, I have exhibited in a paper which the Society of Antiquaries have done me the honour to publish in their *Archæologia*, Vol. VI. In different places it has been more or less mixed and corrupted, but between the most dissimilar branches, an evident sameness of many radical words is apparent, and in some, very distant from each other in point of situation, as for instance the Philippines and Madagâscar, the deviation of the words is scarcely more than is observed in the dialects of neighbouring provinces of the same kingdom. To render this comparison of languages more extensive, and, if possible, to bring all those spoken throughout the world, into one point of view, is an object of which I have never lost sight, but my hopes of completing such a work are by no means sanguine.

Peculiar written
characters.

The principal of these Sumatran languages are the *Batta*, the *Rejang*, and the *Lampong*, whose difference is marked, not so much by the want of correspondence in the terms, as by the circumstance of their being expressed in distinct and peculiar written characters. But whether this apparent difference be radical and essential, or only produced by accident

I have ventured to make this attempt, and have also prepared a Dictionary of the language, which it is my intention to print with as little delay as circumstances will admit.

dent and the lapse of time, may be thought to admit of doubt; and in order that the reader may be enabled to form his own judgment, a plate containing the Alphabetical characters of each, with the mode of applying the orthographical marks to those of the *Rejang* language in particular, is annexed. It would indeed be extraordinary, and perhaps singular in the history of human improvement, that divisions of people in the same island, with equal claims to originality, in stages of civilization nearly equal, and speaking languages derived from the same source, should employ characters different from each other, as well as from the rest of the world. It will be found, however, that the alphabet used in the neighbouring island of Java (given by Corneille Le Brun), that used by the Tagala people of the Philippines (given by Thevenot), and by the *Bugis* people of Celebes (given by Capt. Forrest), vary at least as much from these and from each other, as the *Rejang* from the *Batta*. The Sanskrit scholar will at the same time perceive in several of them an analogy to the rythmical arrangement, terminating with a nasal, which distinguishes the alphabet of that ancient language, whose influence is known to have been extensive in this quarter. In the country of *Achin*, where the language differs considerably from the Malayan, the Arabic character has nevertheless been adopted, and on this account it has less claim to originality.

Their manuscripts of any bulk and importance are written with ink of their own making, on the inner bark of a tree cut into slips of several feet in length, and folded together in squares; each square or fold answering to a page or leaf. For more common occasions they write on the outer coat of a joint of bamboo, sometimes whole, but generally split into pieces of two or three inches in breadth, with the point of the weapon worn at their side, which serves the purpose of a stylus; and these writings, or scratchings rather, are often performed with a considerable degree of neatness. Thus the Chinese also are said by their historians to have written on pieces of bamboo, before they invented paper. Of both kinds of manuscript, I have many specimens in my possession. The lines are formed from the left hand towards the right, contrary to the practice of the Malays and the Arabians.

On bark of
trees and
bamboo.

In *Java*, *Siam*,^a and other parts of the East, beside the common language of the country, there is established a court language spoken by persons of rank only; a distinction invented for the purpose of keeping the vulgar at a distance, and inspiring them with respect for what they do not understand. The Malays also have their *bhasa dalam*, or courtly style, which contains a number of expressions not familiarly used in common conversation or writing, but yet by no means constituting a separate language, any more than, in English, the elevated style of our poets and historians. Amongst the inhabitants of Sumatra in general, disparity of condition is not attended with much ceremonious distance of behaviour between the persons.

SPECIMENS OF LANGUAGES SPOKEN IN SUMATRA.

	Malay.	Achin.	Batta.	Rejang.	Lampung.
One	Satu	Sah	Sadah	Do	Sye
Two	Dua	Dua	Duo	Duy	Rowah
Three	Tiga	Tlu	Tolu	Tellau	Tullo
Four	Ampat	Pāt	Opat	'Mpat	Ampah
Five	Lima	Limung	Limah	Lemo	Limah
Six	Anam	Nam	Onam	Num	Anam
Seven	Tuju	Tuju	Paitu	Tujna	Pitu
Eight	Slappan	Diappan	Uallu	Delapun	Uallu
Nine	Sambilan	Sakurang	Siah	Sembilan	Siwah
Ten	Sapuluh	Saplu	Sapulu	Depulu	Pulu
Husband	Laki	Lakai	Morah	Lakye	Kajuro
Wife	Bini	Binai	Abu	Suma	Kajun
Father	Bapa	Ba	Ammah	Bapa	Bapah
Mother	Ma	Ma	Inang	Indo	Inah
Head	Kapala	Ulu	Ulu	Ulan	Uluh
Eyes	Mata	Matah	Mahta	Matty	Mattah
Nose	Idong	Idun	Aygong	Iong	Iong
Hair	Rambut	Oh	Obu	Bu	Buho
Teeth	Gigi	Gegui	Ningi	Aypin	Ipun
Hand	Tangan	Jarruai	Tai'gan	Tai'gun	Chulu
Day	Ari	Urai	Torang-hari	Bib-lueng	Ranni
Night	Malam	Malam	Borgning	B. kalemun	Binghi
White	Putih	Putih	Nabottar	Putiah	Mandak
Black	Itam	Hetam	Nabirong	Melu	Mallum
Good	Baik	Gaët	Dengan	Baye	Butti
Die	Mati	Mattay	Mahtay	Mattoi	Jahal
Fire	Api	Apuy	Ahpi	Opoay	Appuy
Water	Ayer	Ir	Ayk	Bcole	Wye
Earth	Tanah	Tano	Tana	Pita	Tanah
Coconut	Kalapa. Nior	U	Krambi	Niole	Klappali
Rice	Bras	Briagh	Dahano	Blas	Bias
Fish	Ikan	Inkur	Dakay	Konn	Iwah
Hog	Babi	Buy	Babi	Suitemba	Babui
Sun	Mata-ari	Mattaurai	Mahtah-hari	Matty-bily	Mata-ranni
Moon	Bulan	Bulan	Bulan	Bulun	Bulan
I	Amba. Aku	Ulan	Ahu	Uku	Gniah
God	Allah-tāla	Allah	Daibattah	Ula-tallo	Allah-tāla

Comparative state of the Sumatrans in civil society—Difference of Character between the Malays and other inhabitants. Government—Titles and power of the chiefs among the Rejangs. Influence of the Europeans—Government in Passummah.

Comparative
state of
Sumatrans
in society.

CONSIDERED as a people occupying a certain rank in the scale of civil society, it is not easy to determine the proper situation of the inhabitants of this island. Though far distant from that point to which the polished states of Europe have aspired, they yet look down, with an interval almost as great, on the savage tribes of Africa and America. Perhaps if we distinguish mankind summarily into five classes; but of which each would admit of numberless subdivisions; we might assign a third place, to the more civilized Sumatrans, and a fourth, to the remainder. In the first class, I should, of course include some of the republics of ancient Greece, in the days of their splendour; the Romans, for some time before and after the Augustan age; France, England, and other refined nations of Europe, in the latter centuries; and perhaps China. The second might comprehend the great Asiatic empires at the period of their prosperity; Persia, the Mogul, the Turkish, with some European kingdoms. In the third class, along with the Sumatrans, and a few other states of the eastern archipelago, I should rank the nations on the northern coast of Africa, and the more polished Arabs. The fourth class, with the less civilized Sumatrans, will take in the people of the new discovered islands in the South Sea; perhaps the celebrated Mexican and Peruvian empires; the Tartar hordes, and all those societies of people in various parts of the globe, who, possessing personal property, and acknowledging some species of established subordination, rise one step above the Caribs, the New Hollanders, the Laplanders, and the Hottentots, who exhibit a picture of mankind in its rudest and most humiliating aspect.

As mankind are by nature so prone to imitation, it may seem surprising that these people have not derived a greater share of improvement, in manners and arts, from their long connection with Europeans, particularly with the English, who have now been settled among them for an hundred years. Though strongly attached to their own habits, they are nevertheless sensible of their inferiority, and readily admit the preference to which our attainments in science, and especially in mechanics, entitle us. I have heard a man exclaim, after contemplating the structure and uses of a house-clock, "Is it not fitting that such as *we*, should be slaves to people who have the ingenuity to invent, and the skill to construct, so wonderful a machine as this?" "*The sun*," he added, "*is a machine of this nature.*" "But who winds it up?" said his companion. "Who but *Allah*," he replied. This admiration of our superior attainments is, however, not universal; for, upon an occasion similar to the above, a Sumatran observed, with a sneer, "How clever these people are in the art of getting money."

Few improvements adopted from Europeans.

Some probable causes of this backwardness may be suggested. We carry on few or no species of manufacture at our settlements; every thing is imported ready wrought to its highest perfection; and the natives, therefore, have no opportunity of examining the first process, or the progress of the work. Abundantly supplied with every article of convenience from Europe, and prejudiced in their favour because from thence, we make but little use of the raw materials Sumatra affords. We do not spin its cotton; we do not rear its silk-worms; we do not smelt its metals; we do not even hew its stone: neglecting these, it is in vain we exhibit to the people, for their improvement in the arts, our rich brocades, our time-pieces, or display to them, in drawings, the elegance of our architecture. Our manners likewise are little calculated to excite their approval and imitation. Not to insist on the licentiousness that has at times been imputed to our communities; the pleasures of the table; emulation in wine; boisterous mirth; juvenile frolics, and puerile amusements, which do not pass without serious, perhaps contemptuous, animadversion—setting these aside, it appears to me, that even our best models are but ill adapted for the imitation of a rude, incurious, and unambitious people. Their senses, not their reason, should be acted on,

on, to rouse them from their lethargy; their imaginations must be warmed; a spirit of enthusiasm must pervade and animate them, before they will exchange the pleasures of indolence for those of industry. The philosophical influence that prevails, and characterizes the present age, in the western world, is unfavourable to the producing these effects. A modern man of sense and manners despises, or endeavours to despise, ceremony, parade, attendance, superfluous and splendid ornaments in his dress or furniture: preferring ease and convenience, to cumbrous pomp, the person first in rank is no longer distinguished by his apparel, his equipage, or his number of servants, from those inferior to him; and though possessing real power, is divested of almost every external mark of it. Even our religious worship partakes of the same simplicity. It is far from my intention to condemn or depreciate these manners, considered in a general scale of estimation. Probably, in proportion as the prejudices of sense are dissipated by the light of reason, we advance towards the highest degree of perfection our natures are capable of; possibly perfection may consist in a certain medium which we have already stept beyond; but certainly all this refinement is utterly incomprehensible to an uncivilized mind, which cannot discriminate the ideas of humility and meanness. We appear to the Sumatrans to have degenerated from the more splendid virtues of our predecessors. Even the richness of their laced suits, and the gravity of their perukes, attracted a degree of admiration; and I have heard the disuse of the large hoops worn by the ladies, pathetically lamented. The quick, and to them inexplicable, revolutions of our fashions, are subject of much astonishment, and they naturally conclude, that those modes can have but little intrinsic merit which we are so ready to change; or at least that our caprice renders us very incompetent to be the guides of their improvement. Indeed, in matters of this kind, it is not to be supposed that an imitation should take place, owing to the total incongruity of manners in other respects, and the dissimilarity of natural and local circumstances. But, perhaps, I am superfluously investigating minute and partial causes of an effect, which one general one may be thought sufficient to produce. Under the frigid, and more especially the torrid zone, the inhabitants will naturally preserve an uninterrupted similarity and consistency of manners, from the uniform influence of their climate. In the temperate

perate zones, where this influence is equivocal, the manners will be fluctuating, and dependent rather on moral than physical causes.

The Malays and the other native Sumatrans differ more in the features of their mind than in those of their person. Although we know not that this island, in the revolutions of human grandeur, ever made a distinguished figure in the history of the world (for the Achinese, though powerful in the sixteenth century, were very low in point of civilization) yet the Malay inhabitants have an appearance of degeneracy, and this renders their character totally different from that which we conceive of a savage, however justly their ferocious spirit of plunder on the eastern coast, may have drawn upon them that name. They seem rather to be sinking into obscurity, though with opportunities of improvement, than emerging from thence to a state of civil or political importance. They retain a strong share of pride, but not of that laudible kind which restrains men from the commission of mean and fraudulent actions. They possess much low cunning and plausible duplicity, and know how to dissemble the strongest passions and most inveterate antipathy, beneath the utmost composure of features, till the opportunity of gratifying their resentment offers. Veracity, gratitude, and integrity, are not to be found in the list of their virtues, and their minds are almost strangers to the sentiments of honour and infamy. They are jealous and vindictive. Their courage is desultory, the effect of a momentary enthusiasm, which enables them to perform deeds of incredible desperation; but they are strangers to that steady magnanimity, that cool heroic resolution in battle, which constitutes in our idea the perfection of this quality, and renders it a virtue.* Yet it must be observed, that from an apathy almost paradoxical, they suffer under sentence of death, in cases where no indignant passions could operate to buoy up the mind to a contempt of punishment, with astonishing composure and indifference; uttering little more on these occasions, than a proverbial saying, common among them, expressive of the inevitability

Difference in character between the Malays and other Sumatrans.

* In the history of the Portuguese wars in this part of the East, there appear some exceptions to this remark, and particularly in the character of *Laksamanna* (his title of commander in chief being mistaken for his proper name), who was truly a great man and most consummate warrior.

tability of fate—“*apa buli buat?*” To this stoicism, their belief in predestination, and very imperfect ideas of a future, eternal existence, doubtless contribute.

Some writer has remarked, that a resemblance is usually found, between the disposition and qualities of the beasts proper to any country, and those of the indigenous inhabitants of the human species, where an intercourse with foreigners has not destroyed the genuineness of their character. The Malay may thus be compared to the buffalo and the tiger. In his domestic state, he is indolent, stubborn, and voluptuous as the former, and in his adventurous life, he is insidious, blood-thirsty, and rapacious as the latter. Thus also the Arab is said to resemble his camel, and the placid Hindu his cow.

Character of
native Su-
matrans.

The Sumatran of the interior country, though he partakes in some degree of the Malayan vices, and this partly from the contagion of example, possesses many exclusive virtues; but they are more properly of the negative than the positive kind. He is mild, peaceable, and forbearing, unless his anger be roused by violent provocation, when he is implacable in his resentments. He is temperate and sober, being equally abstemious in meat and drink. The diet of the natives is mostly vegetable; water is their only beverage; and though they will kill a fowl or a goat for a stranger, whom perhaps they never saw before, nor ever expect to see again, they are rarely guilty of that extravagance for themselves; nor even at their festivals (*bimbang*), where there is a plenty of meat, do they eat much of any thing but rice. Their hospitality is extreme, and bounded by their ability alone. Their manners are simple; they are generally, except among the chiefs, devoid of the Malay cunning and chicanery; yet endued with a quickness of apprehension, and on many occasions discovering a considerable degree of penetration and sagacity. In respect to women, they are remarkably continent, without any share of insensibility. They are modest; particularly guarded in their expressions; courteous in their behaviour; grave in their deportment, being seldom or never excited to laughter; and patient to a great degree. On the other hand, they are litigious; indolent; addicted to gaming; dishonest in their dealings with strangers, which they esteem no moral defect; suspicious; regardless

regardless of truth; mean in their transactions; servile, though cleanly in their persons, dirty in their apparel, which they never wash. They are careless and improvident of the future, because their wants are few, for though poor, they are not necessitous; nature supplying, with extraordinary facility, whatever she has made requisite for their existence. Science and the arts have not, *by extending their views, contributed to enlarge the circle of their desires; and the various refinements of luxury, which in polished societies become necessities of life, are totally unknown to them. The *Makassar* and *Bugis* people, who come annually in their *praws* from *Celebes* to trade at Sumatra, are looked up to by the inhabitants, as their superiors in manners. The Malays affect to copy their style of dress, and frequent allusions to the feats and achievements of these people are made in their songs. Their reputation for courage, which certainly surpasses that of all other people in the eastern seas, acquires them this flattering distinction. They also derive part of the respect paid them, from the richness of the cargoes they import, and the spirit with which they spend the produce in gaming, cock-fighting, and opium-smoking.

Having endeavoured to trace the character of these people, with as much fidelity and accuracy as possible, I shall now proceed to give an account of their government, laws, customs, and manners; and, in order to convey to the reader the clearest ideas in my power, I shall develop the various circumstances in such order and connection as shall appear best to answer this intent, without confining myself, in every instance, to a rigid and scrupulous arrangement under distinct heads. Government.

The *Rejang* people, whom, for reasons before assigned, I have fixed upon for a standard of description, but which apply generally to the *orang ulu*, or inhabitants of the inland country, are distinguished into tribes, the descendants of different ancestors. Of these there are four principal, who are said to trace their origin to four brothers, and to have been united from time immemorial in a league offensive and defensive; though it may be presumed, that the permanency of this bond of union is to be attributed rather to considerations of expediency resulting from their situation, than to consanguinity, or any formal compact. The in-

Rejangs divided into tribes.

Their government.

Pangeran.

His authority.

habitants live in villages, called *dusun*, each under the government of a head man or magistrate, styled *dupati*, whose dependants are termed his *ana-buah*, and in number seldom exceed one hundred. The *dupatis* belonging to each river (for here the villages being almost always situated by the water-side, the names we are used to apply to countries or districts, are properly those of the rivers) meet in a judicial capacity at the *kwalo*, where the European factory is established, and are then distinguished by the name of *proatlin*. The *pañgeran* (a Javanese title) or feudal chief of the country, presides over the whole. It is not an easy matter to describe in what consists the fealty of a *dupati* to his *pañgeran*, or of his *ana-buah* to himself, so very little in either case is practically observed. Almost without arts, and with but little industry, the state of property is nearly equal among all the inhabitants, and the chiefs scarcely differ, but in title, from the bulk of the people. Their authority is no more than nominal, being without that coercive power, necessary to make themselves feared and implicitly obeyed. This is the natural result of poverty among nations habituated to peace; where the two great political engines, of interest and military force, are wanting. Their government is founded in opinion, and the submission of the people is voluntary. The domestic rule of a private family, beyond a doubt, suggested first the idea of government in society, and this people having made but small advances in civil policy, theirs continues to retain a strong resemblance of its original. It is connected also with the principle of the feudal system, into which it would probably settle, should it attain to a greater degree of refinement. All the other governments throughout the island are likewise a mixture of the patriarchal and feudal; and it may be observed, that where a spirit of conquest has reduced the inhabitants under the subjection of another power, or has added foreign districts to their dominion, there the feudal maxims prevail: where the natives, from situation or disposition, have long remained undisturbed by revolutions, there the simplicity of patriarchal rule obtains; which is not only the first, and natural form of government, of all rude nations rising from imperceptible beginnings, but is perhaps also the highest state of perfection at which they can ultimately arrive. It is not in this art alone that we perceive the next step from consummate refinement, leading to simplicity.

The foundation of right to government among these people, seems, *Much limited.* as I said, to be the general consent. If a chief exerts an undue authority, or departs from their long established customs and usages, they conceive themselves at liberty to relinquish their allegiance.* A commanding aspect, an insinuating manner, a ready fluency in discourse, and a penetration and sagacity in unravelling the little intricacies of their disputes, are qualities which seldom fail to procure to their possessor respect and influence, sometimes, perhaps, superior to that of an acknowledged chief. The *pañgeran*, indeed, claims despotic sway, and as far as he can find the means, scruples not to exert it; but his revenues being insufficient to enable him to keep up any force, for carrying his mandates into execution, his actual powers are very limited, and he has seldom found himself able to punish a turbulent subject, any otherwise than by private assassination. In appointing the heads of *dusuns*, he does little more than confirm the choice already made among the inhabitants, and were he arbitrarily to name a person of a different tribe, or from another place, he would not be obeyed. He levies no tax, nor has any revenue, (what he derives from the India Company being out of the question) or other emolument from his subjects, than what accrues to him from the determination of causes. Appeals lie to him in all cases, and none of the inferior courts, or assemblies of *proattins*, are competent to pronounce sentence of death. But all punishments being, by the laws of the country, commutable for fines, and the appeals being attended with expence and loss of time, the parties generally abide by the first decision. Those *dusuns* which are situated nearest to the residence of the *pañgeran*, at *Sunḡey-lamo*, acknowledge somewhat more of subordination than the distant ones, which, even in case of war, esteem themselves at liberty to assist or not, as they think proper, without being liable to consequences. In answer to a question on this point, "we are his subjects, not his slaves," replied one of the *proattins*. But from the *pañgeran* you hear a tale widely different. He has been known to say, in a political conversation; "such and such *dusuns* there will be no trouble with; they are my powder and shot;" explaining himself by adding, that he could dispose of the inhabitants, as his ancestors had done, to purchase ammunition in time of war.

Origin of the
title of pang-
eran in Re-
jang.

The father of *Pañgeran Mañko Raja* (whose name is preserved from oblivion by the part he took in the expulsion of the English from Fort Marlborough in the year 1719,) was the first who bore the title of *pañgeran* of *Suñgey-lamo*. He had before been simply *Baginda Sabyam*. Until about an hundred years ago, the southern coast of Sumatra, as far as *Urei* River, was dependant on the king of *Bantam*, whose *Jemang* (lieutenant or deputy) came yearly to *Silebar* or *Bencoolen*, collected the pepper and filled up the vacancies, by nominating, or rather confirming in their appointments, the *proatfins*. Soon after that time, the English having established a settlement at Bencoolen, the *jemang* informed the chiefs that he should visit them no more, and raising the two head men of *Suñgey-lamo* and *Suñgey-itam*, (the latter of whom is chief of the *Lemba* country, in the neighbourhood of Bencoolen River; on which, however, the former possesses some villages, and is chief of the *Rejang* tribes) to the dignity of *pañgeran*, gave into their hands the government of the country, and withdrew his master's claim. Such is the account given by the present possessors, of the origin of their titles, which nearly corresponds with the recorded transactions of the period. It followed naturally that the chief thus invested should lay claim to the absolute authority of the king whom he represented, and, on the other hand, that the *proatfins* should still consider him but as one of themselves, and pay him little more than nominal obedience. He had no power to enforce his plea, and they retain their privileges, taking no oath of allegiance, nor submitting to be bound by any positive engagement. They speak of him, however, with respect, and in any moderate requisition, that does not affect their *adat* or customs, they are ready enough to aid him, (*tolong*, as they express it) but rather as matter of favour than acknowledged obligation.

The exemption from absolute subjection, which the *dupatis* contend for, they allow in turn to their *ana-buahs*, whom they govern by the influence of opinion only. The respect paid to one of these, is little more than as to an elder of a family held in esteem, and this the old men of the *dusun* share with him, sitting by his side in judgment on the little differences that arise among themselves. If they cannot determine the cause,

cause, or the dispute be with one of a separate village, the neighbouring *proatfins* of the same tribe meet for the purpose. From these litigations arise some small emoluments to the *dupati*, whose dignity, in other respects, is rather an expence than an advantage. In the erection of public works, such as the *ballei* or town-hall, he contributes a larger share of materials. He receives and entertains all strangers, his dependants furnishing their quotas of provision, on particular occasions; and their hospitality is such, that food and lodging are never refused to those by whom they are required.

Though the rank of *dupati* is not strictly hereditary, the son, when of age, and capable, generally succeeds the father, at his decease: if too young, the father's brother, or such one of the family as appears most qualified, assumes the post; not as a regent, but in his own right; and the minor comes in, perhaps, at the next vacancy. If this settlement happens to displease any portion of the inhabitants, they determine amongst themselves what chief they will follow, and remove to his village, or a few families, separating themselves from the rest, elect a chief; but without contesting the right of him whom they leave. The chiefs, when nominated, do not, however, assume the title of *dupati*, until confirmed by the *pañgeran*, or by the Company's Resident. On every river there is at least one superior *proatīn*, termed a *pambarab*, who is chosen by the rest, and has the right or duty of presiding at those suits and festivals in which two or more villages are concerned, with a larger allotment of the fines, and (like Homer's distinguished heroes) of the provisions also. If more tribes than one are settled on the same river, each has usually its *pambarab*. Not only the rivers or districts, but, indeed, each *dusun*, is independent of, though not unconnected with, its neighbours; acting in concert with them by specific consent.

The system of government among the people near the sea-coast, who, towards the southern extreme of the island, are the planters of pepper, is much influenced by the power of the Europeans, who are virtually the lords paramount, and exercise, in fact, many of the functions of sovereignty. The advantages derived to the subject from their sway, both in a political and civil sense, are infinitely greater than persons at a distance

Succession of
dupatis.

Influence of
the Europe-
ans.

a distance are usually inclined to suppose. Oppressions may be sometimes complained of at the hands of individuals, but, to the honour of the Company's service let me add, they have been very rare, and of inconsiderable magnitude. Where a degree of discretionary power is intrusted to single persons, abuses will, in the nature of things, arise in some instances; cases may occur, in which the private passions of the Resident will interfere with his public duty; but the door has ever been open for redress, and examples have been made. To destroy this influence and authority, in order to prevent these consequences, were to cut off a limb in order to remove a partial complaint. By the Company's power, the districts over which it extends are preserved in uninterrupted peace. Were it not for this power, every *dusun* of every river would be at war with its neighbour. The natives themselves allow it, and it was evinced, even in the short space of time during which the English were absent from the coast, in a former war with France. Hostilities of district against district, so frequent among the independent nations to the northward, are, within the Company's jurisdiction, things unheard of; and those dismal catastrophes, which in all the Malayan islands are wont to attend on private feuds, but very rarely happen. "I tell you honestly," said a *dupati*, much irritated against one of his neighbours, "that it is only you," pointing to the Resident of *Laye*, "that prevents my plunging this weapon into his breast." The Resident is also considered as the protector of the people from the injustice and oppression of the chiefs. This oppression, though not carried on in the way of open force, which the ill-defined nature of their authority would not support, is scarcely less grievous to the sufferer. Expounders of the law, and deeply versed in the chicanery of it, they are ever lying in wait to take advantage of the necessitous and ignorant, till they have stripped them of their property, their family, and their personal liberty. To prevent these practices; the partial administration of justice in consequence of bribes; the subornation of witnesses; and the like iniquities; a continual exertion of the Resident's attention and authority is required; and as that authority is accidentally relaxed, the country falls into confusion.

It is true, that this interference is not strictly consonant with the spirit

spirit of the original contracts entered into by the Company with the native chiefs; who, in consideration of protection from their enemies; regular purchase of the produce of their country; and a gratuity to themselves, proportioned to the quantity of that produce, undertake, on their part, to oblige their dependants to plant pepper; to refrain from the use of opium, the practice of gaming, and other vicious excesses; and to punish them in case of non-compliance. But however prudent or equal these contracts might have been at the time their form was established, a change of circumstances; the gradual and necessary increase of the Company's sway, which the peace and good of the country required; and the tacit consent of the chiefs themselves, (among whom the oldest living have never been used to regard the Company, who have conferred on them their respective dignities, as their equals, or as trading in their districts upon sufferance) have long antiquated them; and custom and experience have introduced in their room, an influence on one side, and a subordination on the other, more consistent with the power of the Company, and more suitable to the benefits derived from the moderate and humane exercise of that power. Prescription has given its sanction to this change, and the people have submitted to it without murmuring; as it was introduced, not suddenly, but with the natural course of events, and bettered the condition of the whole while it tended to curb the rapacity of the few. Then let not short-sighted or designing persons, upon false principles of justice, or ill-digested notions of liberty, rashly endeavour to overturn a scheme of government, doubtless not perfect, but which seems best adapted to the circumstances it has respect to, and attended with the fewest disadvantages. Let them not vainly exert themselves to procure redress of imaginary grievances, for persons who complain not, or to infuse a spirit of freedom and independence, in a climate where nature possibly never intended they should flourish, and which, if obtained, would apparently be attended with effects, that all their advantages would badly compensate.

In *Pussummah*, which nearly borders upon *Rejang*, to the southward, there appears some difference in the mode of government, though the same spirit pervades both; the chiefs being equally without a regular coercive power, and the people equally free in the choice of whom they will

Government in
Pussummah.

will serve. This is an extensive, and, comparatively, populous country, bounded on the north by that of *Lamattang*, and on the south-east by that of *Lamong*; the river of *Padang-guchi* marking the division from the latter, near the sea-coast. It is distinguished into *Passummah lebbar*, or the broad, which lies inland, extending to within a day's journey of *Muaro Mulang*, on *Palembang* River; and *Passummah ulu Manna*, which is on the western side of the range of hills, whither the inhabitants are said to have mostly removed, in order to avoid the government of *Palembang*.

It is governed by four *pañgerans*, who are independent of each other, but acknowledge a kind of sovereignty in the sultan of *Palembang*, from whom they hold a *chap* (warrant) and receive a *salin* (investiture), on their accession. This subordination is the consequence of the king of *Bantam*'s former influence over this part of the island, *Palembang* being a port anciently dependant on him, and now on the Dutch, whose instrument the sultan is. There is an inferior *pañgeran* in almost every *dusun* (that title being nearly as common in *Passummah*, as *dupati* towards the sea-coast) who are chosen by the inhabitants, and confirmed by the superior *pañgeran*, whom they assist in the determination of causes. In the low country, where the pepper-planters reside, the title of *kalippah* prevails; which is a corruption of the Arabic word *khalifah*, signifying a vicegerent. Each of these presides over various tribes, which have been collected at different times (some of them being colonists from *Rejang*, as well as from a country to the eastward of them, named *Haji*) and have ranged themselves, some under one, and some under another chief; having also their superior *proattin*, or *pambarab*, as in the northern districts. On the rivers of *Peeso*, *Manna*, and *Bankannon*, are two *kalippahs* respectively, some of whom are also *pañgerans*, which last seems to be here rather a title of honour, or family distinction, than of magistracy. They are independent of each other, owning no superior; and their number, according to the ideas of the people, cannot be increased.

Laws and Customs—Mode of deciding Causes—Code of Laws.

THERE is no word in the languages of the island which properly and strictly signifies *law*; nor is there any person or class of persons among the *Rejangs* regularly invested with a *legislative* power. They are governed in their various disputes, by a set of long-established customs (*adat*), handed down to them from their ancestors, the authority of which is founded on usage and general consent. The chiefs, in pronouncing their decisions, are not heard to say, “so the law directs,” but “such is the custom.” It is true, that if any case arises, for which there is no precedent on record (of memory), they deliberate and agree on some mode, that shall serve as a rule in future similar circumstances. If the affair be trifling, that is seldom objected to; but when it is a matter of consequence, the *pañgeran*, or *kalippah*, (in places where such are present) consults with the *proatfins*, or lower order of chiefs, who frequently desire time to consider of it, and consult with the inhabitants of their *dusun*. When the point is thus determined, the people voluntarily submit to observe it as an established custom; but they do not acknowledge a right in the chiefs, to constitute what laws they think proper, or to repeal or alter their ancient usages, of which they are extremely tenacious and jealous. * It is, notwithstanding, true, that by the influence of the Europeans, they have at times been prevailed on, to submit to innovations in their customs; but, except when they perceived a manifest advantage from the change, they have generally seized an opportunity of reverting to the old practice.

Laws or customs.

All causes, both civil and criminal, are determined by the several chiefs of the district, assembled together, at stated times, for the purpose of distributing justice. These meetings are called *becharo*, (which signifies also to discourse or debate) and among us, by an easy corruption, *bechars*. Their manner of settling litigations, in points of property, is

Mode of deciding causes.

rather a species of arbitration, each party previously binding himself to submit to the award, than the exertion of a coercive power, possessed by the court, for the redress of wrongs.

Compilation
of laws.

The want of a written criterion of the laws, and the imperfect stability of traditionary usage, must frequently, in the intricacies of their suits, give rise to contradictory decisions; particularly as the interests and passions of the chiefs are but too often concerned in the determination of the causes that come before them. This evil had long been perceived by the English Residents, who, in the countries where we are settled, preside at the bechars, and being instigated by the splendid example of the Governor-general of Bengal (Mr. Hastings), under whose direction a code of the laws of that empire was compiled (and translated by Mr. Halhed), it was resolved, that the servants of the Company at each of the subordinates, should, with the assistance of the ablest and most experienced of the natives, attempt to reduce to writing, and form a system of the usages of the Sumatrans, in their respective residencies. This was accordingly executed in some instances, and a translation of that compiled in the residency of *Laye* coming into my possession, I insert it here, in the original form, as being attended with more authority and precision, than any account furnished from my own memorandums could pretend to.

“ REJANG LAWS.

“ For the more regular and impartial administration of justice in the Residency of *Laye*, the laws and customs of the *Rejangs*, hitherto preserved by tradition, are now, after being discussed, amended, and ratified, in an assembly of the *panġeran*, *pambarabs*, and *proatlins*, committed to writing, in order that they may not be liable to alteration; that those deserving death or fine may meet their reward; that causes may be brought before the proper judges, and due amends made for defaults; that the compensation for murder may be fully paid; that property may be equitably divided; that what is borrowed may be restored; that gifts may become the undoubted property of the receiver; that debts may be paid, and credits received, agreeably to the customs that have

have been ever in force, beneath the heavens and on the face of the earth. By the observance of the laws, a country is made to flourish, and where they are neglected or violated, ruin ensues.

“ BECHARS, SUITS, OR TRIALS.

“ The plaintiff and defendant first state to the bench the general circumstances of the case. If their accounts differ, and they consent to refer the matter to the decision of the *proattins* or bench, each party is to give a token, to the value of a *suku*, that he will abide by it, and to find security for the *chogo*, a sum stated to them, supposed to exceed the utmost probable damages. Process in suits.

	DOLLARS.		DOLLARS.
“ If the <i>chogo</i> do not exceed 30 the <i>bio</i> or fee paid by each is	1½		
Ditto 30 to 50 . . . ditto	2½		
Ditto 50 to 100 . . . ditto	5		
Ditto 100 and upwards ditto	9		

“ All chiefs of *dusuns*, or independent *tallangs*, are entitled to a seat on the bench upon trials.

“ If the *pañgeran* sits at the bechar, he is entitled to one half of all *bio*, and of such fines, or shares of fines, as fall to the chiefs, the *pambarabs* and other *proattins* dividing the remainder.

“ If the *pañgeran* be not present, the *pambarabs* have one-third, and the other *proattins* two-thirds of the foregoing. Though a single *pambarab* only sit, he is equally entitled to the above one-third. Of the other *proattins*, five are requisite to make a quorum.

“ No bechar, the *chogo* of which exceeds five dollars, to be held by the *proattins*, except in the presence of the Company’s Resident, or his assistant.

“ If a person maliciously brings a false accusation, and it is proved such, he is liable to pay a sum equal to that which the defendant would have incurred, had his design succeeded; which sum is to be divided between the defendant and the *proattins*, half and half.

“ The fine for bearing false witness, is twenty dollars and a buffalo.

“ The punishment of perjury is left to the superior powers. (*orang alūs*). Evidence here is not delivered on previous oath.

“ INHERITANCE.

Laws of inheritance.

- “ If the father leaves a will, or declares before witnesses his intentions relative to his effects or estate, his pleasure is to be followed in the distribution of them amongst his children.
- “ If he dies intestate, and without declaring his intentions, the male children inherit, share and share alike, except that the house and *pusako* (heirlooms, or effects on which, from various causes, superstitious value is placed) devolve invariably to the eldest.
- “ The mother (if by the mode of marriage termed *jujur*, which, with the other legal terms, will be hereafter explained) and the daughters are dependant on the sons.
- “ If a man, married by *semando*, dies, leaving children, the effects remain to the wife and children. If the woman dies, the effects remain to the husband and children. If either dies, leaving no children, the family of the deceased is entitled to half the effects.

“ OUTLAWRY.

- Of outlawry. “ Any person unwilling to be answerable for the debts or actions of his son, or other relation under his charge, may outlaw him, by which he, from that period, relinquishes all family connexion with him, and is no longer responsible for his conduct.
- “ The outlaw to be delivered up to the Resident or *pañgeran*, accompanied with his writ of outlawry, in duplicate, one copy to be lodged with the Resident, and one with the outlaw's *pambarab*.
- “ The person who outlaws must pay all debts to that day.
- “ On amendment, the outlaw may be recalled to his family, they paying such debts as he may have contracted whilst outlawed, and redeeming his writ by payment of ten dollars and a goat, to be divided among the *pañgeran* and *pambarabs*.
- “ If an outlaw commits murder, he is to suffer death.
- “ If murdered, a *bañgun*, or compensation, of fifty dollars, is to be paid for him to the *pañgeran*.
- “ If an outlaw wounds a person, he becomes a slave to the Company or *pañgeran* for three years. If he absconds, and is afterwards killed, no *bañgun* is to be paid for him.

If

- “ If an outlaw wounds a person, and is killed in the scuffle, no *bangun* is to be paid for him.
- “ If the relations harbour an outlaw, they are held willing to redeem him, and become answerable for his debts.

“ THEFT.

- “ A person convicted of theft, pays double the value of the goods stolen, Theft. with a fine of twenty dollars and a buffalo, if they exceed the value of five dollars : if under five dollars, the fine is five dollars and a goat ; the value of the goods still doubled.
- “ All thefts under five dollars, and all disputes for property, or offences to that amount, may be compromised by the *proatfins* whose dependants are concerned.
- “ Neither assertion, nor oath of the prosecutor, are sufficient for conviction, without token (*chino*) of the robbery, viz. some article recovered of the goods stolen ; or evidence sufficient.
- “ If any person, having permission to pass the night in the house of another, shall leave it before day-break, without giving notice to the family, he shall be held accountable for any thing that may be that night missing.
- “ If a person passing the night in the house of another, does not commit his effects to the charge of the owner of it, the latter is not accountable, if they are stolen during the night. If he has given them in charge, and the stranger's effects only are lost during the night, the owner of the house becomes accountable. If effects both of the owner and lodger are stolen, each is to make oath to the other that he is not concerned in the robbery, and the parties put up with their loss, or retrieve it as they can.
- “ Oaths are usually made on the korān, or at the grave of an ancestor, according as the Mahometan religion prevails more or less. The party intended to be satisfied by the oath, generally prescribes the mode and purport of it.

“ BANGUN.

“ BANGUN.

Bangun, or compensation for murder.	“ The <i>bañgun</i> , or compensation for the murder of a <i>pambarab</i> , is	DOLLARS.
		500
	Ditto of an inferior <i>proattin</i>	250
	Ditto of a common person—man or boy	80
	Ditto ditto . . . woman or girl	150
	Ditto . . . of the legitimate children or wife of a <i>pambarab</i>	250

Exclusive of the above, a fine of fifty dollars and a buffalo, as *tippong bumi* (expiation), is to be paid on the murder of a *pambarab*; of twenty dollars and a buffalo, on the murder of any other; which goes to the *pambarab* and *proattins*.

“ The *bañgun* of an outlaw is fifty dollars, without *tippong bumi*.

“ No *bañgun* is to be paid for a person killed in the commission of a robbery.

“ The *bañgun* of *pambarabs* and *proattins* is to be divided between the *pañgeran* and *pambarabs*, one half; and the family of the deceased, the other half.

“ The *bañgun* of private persons is to be paid to their families; deducting the *adat ulasan* of ten per cent. to the *pambarabs* and *proattins*.

“ If a man kills his slave, he pays half his price, as *bañgun*, to the *pañgeran*, and the *tippong bumi* to the *proattins*.

“ If a man kills his wife by *jujur*, he pays her *bañgun* to her family, or to the *proattins*, according as the *tali kulo* subsists or not.

“ If a man kills or wounds his wife by *semando*, he pays the same as for a stranger.

“ If a man wounds his wife by *jujur*, slightly, he pays one *tail* or two dollars.

“ If a man wounds his wife by *jujur*, with a weapon, and an apparent intention of killing her, he pays a fine of twenty dollars.

“ If the *tali kulo* (tie of relationship) is broken, the wife's family can no longer claim *bañgun* or fine: they revert to the *proattins*.

“ If a *pambarab* wounds his wife by *jujur*, he pays five dollars and a goat.

“ If a *pambarab*'s daughter, married by *jujur*, is wounded by her husband, he pays five dollars and a goat.

“ For

- “ For a wound occasioning the loss of an eye or limb, or imminent danger of death, half the *bañgun* is to be paid.
- “ For a wound on the head, the *pampas*, or compensation, is twenty dollars.
- “ For other wounds, the *pampas* from twenty dollars downwards.
- “ If a person is carried off and sold beyond the hills, the offender, if convicted, must pay the *bañgun*. If the person has been recovered previous to the trial, the offender pays half the *bañgun*.
- “ If a man kills his brother, he pays to the *proattins* the *tippong bumi*.
- “ If a wife kills her husband, she must suffer death.
- “ If a wife by *semando* wounds her husband, her relations must pay what they would receive if he wounded her.

“ DEBTS AND CREDITS.

- “ On the death of a person in debt (unless he die an outlaw, or married Debts. by *ambel-anak*) his nearest relation becomes accountable to the creditors.
- “ Of a person married by *ambel-anak*, the family he married into is answerable for debts contracted during the marriage: such as were previous to it, his relations must pay.
- “ A father, or head of a family, has hitherto been in all cases liable to the debts of his sons, or younger relations under his care; but to prevent as much as possible his suffering by their extravagance, it is now resolved—
- “ That if a young, unmarried man (*bujang*) borrows money, or purchases goods without the concurrence of his father, or of the head of his family, the parent shall not be answerable for the debt. Should the son use his father's name in borrowing, it shall be at the lender's risk, if the father disavows it.
- “ If any person gives credit to the debtor of another (publicly known as such, either in the state, of *meñgiring*, when the whole of his labour belongs to the creditor, or of *be-bluh*, when it is divided) the latter creditor can neither disturb the debtor for the sum, nor oblige the former to pay it. He must either pay the first debt (*membulati*, consolidate),

- solidate), or let his claim lie over till the debtor finds means to discharge it.
- “ Interest of money has hitherto been three *fanams* per dollar per month, or one hundred and fifty per cent. per annum. It is now reduced to one *fanam*, or fifty per cent. per annum, and no person is to receive more, under penalty of fine, according to the circumstances of the case.
- “ No more than double the principal can in any case be recovered at law. A person lending money at interest, and letting it lie over beyond two years, loses the surplus.
- “ No pepper planter to be taken as a debtor *menġiring*, under penalty of forty dollars.
- “ A planter in debt may engage in any work for hire that does not interfere with the care of his garden, but must on no account *menġiring*, even though his creditor offers to become answerable for the care of his garden.
- “ If a debtor *menġiring* absconds from his master (or creditor, who has a right to his personal service) without leave of absence, he is liable to an increase of debt, at the rate of three *fanams* per day. Females have been hitherto charged six *fanams*, but are now put upon a footing the same as the men.
- “ If a debtor *menġiring*, without security, runs away, his debt is liable to be doubled if he is absent above a week.
- “ If a man takes a person *menġiring*, without security for the debt, should the debtor die in that predicament, the creditor loses his money, having no claim on the relations for it.
- “ If a person takes up money, under promise of *menġiring* at a certain period, should he not perform his agreement, he must pay interest for the money, at one *fanam* per dollar per month.
- “ If a person, security for another, is obliged to pay the debt, he is entitled to demand double from the debtor; but this claim to be moderated according to circumstances.
- “ If a person sues for a debt which is denied, the *onus probandi* lies with the plaintiff. If he fails in proof, the defendant, on making oath to the justness of his denial, shall be acquitted.

“ If

- “ If a debtor taking care of a pepper garden, or one that gives half produce to his creditor (*be-blah*), neglects it, the person in whose debt he is, must hire a man to do the necessary work ; and the hire so paid shall be added to the debt. Previous notice shall, however, be given to the debtor, that he may, if he pleases, avoid the payment of the hire, by doing the work himself.
- “ If a person's slave, or debtor *menġiring*, be carried off, and sold beyond the hills, the offender is liable to the *bañgun*, if a debtor, or to his price, if a slave. Should the person be recovered, the offender is liable to a fine of forty dollars, of which the person that recovers him has half, and the owner or creditor, the remainder. If the offender be not secured, the reward shall be only five dollars to the person that brings the slave, and three dollars the debtor, if on this side the hills ; if from beyond the hills, the reward is doubled.

“ MARRIAGE.

- “ The modes of marriage prevailing hitherto, have been principally by *jujur*, or by *ambel-anak* ; the Malay *semando* being little used. The obvious ill consequences of the two former, from the debt or slavery they entailed upon the man that married, and the endless lawsuits they gave rise to, have at length induced the chiefs to concur in their being, as far as possible, laid aside ; adopting in lieu of them, the *semando malayo*, or *marďko* ; which they now strongly recommend to their dependants, as free from the incumbrances of the other modes, and tending, by facilitating marriage, and the consequent increase of population, to promote the welfare of their country. Unwilling, however, to abolish arbitrarily a favourite custom of their ancestors, marriage by *jujur* is still permitted to take place, but under such restrictions as will, it is hoped, effectually counteract its hitherto pernicious consequences. Marriage by *ambel-anak*, which rendered a man and his descendants the property of the family he married into, is now prohibited, and none permitted for the future, but by *semando*, or *jujur*, subject to the following regulations.

- “ The *jujur* of a virgin (*gadis*) has been hitherto one hundred and

twenty dollars: the *adat* annexed to it, have been *tulis tanngil*, fifteen dollars; *upah dāun kodo*, six dollars, and *tali kulo*, five dollars:

“ The *jujur* of a widow, eighty dollars, without the *adat*; unless her children by the former marriage went with her, in which case the *jujur gadis* was paid in full.

“ It is now determined, that on a man's giving his daughter in marriage, by *jujur*, for the future, there shall, in lieu of the above, be fixed a sum not exceeding one hundred and fifty dollars, to be in full for *jujur* and all *adat* whatever. That this sum shall, when the marriage takes place, be paid upon the spot; that if credit is given for the whole, or any part, it shall not be recoverable by course of law; and as the sum includes the *tali kulo*, or bond of relationship, the wife thereby becomes the absolute property of the husband. The marriage by *jujur* being thus rendered equivalent to actual sale, and the difficulty enhanced by the necessity of paying the full price upon the spot, it is probable, that the custom will in a great measure cease, and though not positively, be virtually abolished. Nor can a lawsuit follow from any future *jujur*.

“ The *adat*, or custom, of the *semando malayo* or *mardiko*, to be paid by the husband to the wife's family upon the marriage taking place, is fixed at twenty dollars and a buffalo, for such as can afford it; and at ten dollars and a goat, for the poorer class of people.

“ Whatever may be acquired by either party during the subsistence of the marriage, becomes joint property, and they are jointly liable to debts incurred, if by mutual consent. Should either contract debts without the knowledge and consent of the other, the party that contracts, must alone bear them, in case of a divorce.

“ If either party insists upon, or both agree in it, a divorce must follow. No other power can separate them. The effects, debts, and credits, in all cases to be equally divided. If the man insists upon the divorce, he pays a *charo* of twenty dollars to the wife's family, if he obtained her a virgin; if a widow, ten dollars. If the woman insists on the divorce, no *charo* is to be paid. If both agree in it, the man pays half the *charo*.

“ If a man married by *semando* dies—Vide “ Inheritance.”

“ If

- “ If a man carries off a woman with her consent, and is willing either to pay her price at once by *jujur*, or marry her by *semando*, as the father or relations please, they cannot reclaim the woman, and the marriage takes place.
- “ If a man carries off a girl under age, (which is determined by her not having her ears bored, and teeth filed—*bulum bertindé berdabong*) though with her own consent, he pays, exclusive of the *adat jujur*, or *semando*, twenty dollars, if she be the daughter of a *pambarab*; and ten dollars for the daughter of any other, whether the marriage takes place or not.
- “ If a *risau*, or person without property and character, carries off a woman (though with her own consent) and can neither pay the *jujur*, nor *adat semando*, the marriage shall not take place, but the man be fined five dollars and a goat for misdemeanour. If she be under age, his fine ten dollars and a goat.
- “ If a man has but one daughter, whom, to keep her near him, he wishes to give in marriage by *semando*; should a man carry her off, he shall not be allowed to keep her by *jujur*, though he offer the money upon the spot. If he refuses to marry her by *semando*, no marriage takes place, and he incurs a fine to the father of ten dollars and a goat.
- “ If a man carries off a woman under pretence of marriage, he must lodge her immediately with some reputable family. If he carries her elsewhere, for a single night, he incurs a fine of fifty dollars, payable to her parents or relations.
- “ If a man carries off a virgin against her inclination (*me-ulih*) he incurs a fine of twenty dollars and a buffalo: if a widow, ten dollars and a goat, and the marriage does not take place. If he commits a rape, and the parents do not chuse to give her to him in marriage, he incurs a fine of fifty dollars.
- “ The *adat libei*, or custom of giving one woman in exchange for another taken in marriage, being a modification of the *jujur*, is still admitted of; but if the one be not deemed an equivalent for the other, the necessary compensation (as the *pangalappang*, for nonage) must be paid upon the spot, or it is not recoverable by course of law. If a virgin is carried off (*te-lari gadis*) and another is given in exchange for her,

her, by *adat libai*, twelve dollars must be paid with the latter, as *adat ka-salah*.

- “ A man married by *ambel-unak*, may redeem himself and family, on payment of the *jujur* and *adat* of a virgin before-mentioned.
- “ The *charo* of a *jujur* marriage is twenty-five dollars. If the *jujur* be not yet paid in full, and the man insists on a divorce, he receives back what he has paid, less twenty-five dollars. If the woman insists, no *charo* can be claimed by her relations. If the *tali kulo* is *putus* (broken) the wife is the husband's property, and he may sell her if he pleases.
- “ If a man compels a female debtor of his to cohabit with him, her debt, if the fact be proved, is thereby discharged, if forty dollars and upwards: if under forty, the debt is cleared, and he pays the difference. If she accuses her master, falsely, of this offence, her debt is doubled. If he cohabits with her by her consent, her parents may compel him to marry her, either by *jujur* or *semando*, as they please.
- “ If an unmarried woman proves with child, the man against whom the fact is proved, must marry her; and they pay to the *proatfins* a joint fine of twenty dollars and a buffalo. This fine, if the parties agree to it, may be levied in the country by the neighbouring *proatfins* (without bringing it before the regular court).
- “ If a woman proves with child by a relation within the prohibited degrees, they pay to the *proatfins* a joint fine of twice fifty dollars, and two buffaloes (*hukum duo akup*).
- “ A marriage must not take place between relations, within the third degree, or *tuŋgal nēnē*. But there are exceptions for the descendants of females, who passing into other families become as strangers. Of two brothers, the children may not intermarry. A sister's son may marry a brother's daughter; but a brother's son may not marry a sister's daughter.
- “ If relations within the prohibited degrees intermarry, they incur a fine of twice fifty dollars and two buffaloes, and the marriage is not valid.
- “ On the death of a man married by *jujur* or purchase, any of his brothers, the eldest in preference, if he pleases, may succeed to his bed.

bed. If no brother chuses it, they may give the woman in marriage to any relation on the father's side, without *adat*; the person who marries her replacing the deceased (*manġabalu*). If no relation takes her, and she is given in marriage to a stranger, he may be either adopted into the family, to replace the deceased, without *adat*, or he may pay her *jujur*, or take her by *semando*, as her relations please.

“ If a person lies with a man's wife, by force, he is deserving of death; but may redeem his head by payment of the *banġun*, eighty dollars, to be divided between the husband and *proattins*.

“ If a man surprises his wife in the act of adultery, he may put both man and woman to death upon the spot, without being liable to any *banġun*. If he kills the man and spares his wife, he must redeem her life, by payment of fifty dollars to the *proattins*. If the husband spares the offender, or has only information of the fact from other persons, he may not afterwards kill him, but has his remedy at law, the fine for adultery being fifty dollars, to be divided between the husband and the *proattins*. If he divorces his wife on this account, he pays no *charo*.

“ If a younger sister be first married, the husband pays six dollars, *adat pelalu*, for passing over the elder.

“ GAMING.

“ All gaming, except cock-fighting at stated periods, is absolutely prohibited. The fine for each offence is fifty dollars. The person in whose house it is carried on, if with his knowledge, is equally liable to the fine with the gamesters. A *proattin* knowing of gaming in his *dusun*, and concealing it, incurs a fine of twenty dollars. One half of the fines goes to the informer; the other to the Company, to be distributed among the industrious planters, at the yearly payment of the customs. Gaming.

“ OPIUM FARM.

“ The fine for the retailing of opium by any other than the person who farms Opium.
farms

farms the license, is fifty dollars for each offence: one half to the farmer, and the other to the informer.

Executive
power.

“ The executive power for enforcing obedience to these laws and customs, and for preserving the peace of the country, is, with the concurrence of the *pañgeran* and *proatfins*, vested in the Company's Resident.

“ Done at Laye, in the month Rabia-al akhir, in the year of the Hejra 1193, answering to April 1779.

“ JOHN MARSDEN, Resident.”

Laws or Adat
of Manna.

Having procured likewise a copy of the regulations sanctioned by the chiefs of the *Passummah* country assembled at *Manna*, I do not hesitate to insert it, not only as varying in many circumstances from the preceding, but because it may eventually prove useful to record the document.

“ INHERITANCE.

Inheritance.

“ If a person dies, having children, these inherit his effects in equal portions, and become answerable for the debts of the deceased. If any of his brothers survive, they may be permitted to share with their nephews, but rather as matter of courtesy than of right, and only when the effects of the deceased devolved to him from his father or grandfather. If he was a man of rank, it is common for the son who succeeds him in title to have a larger share. This succession is not confined to the eldest born, but depends much on private agreement in the family. If the deceased person leaves no kindred behind him, the tribe to which he belonged shall inherit his effects, and be answerable for his debts.

“ DEBTS.

Debts.

“ When a debt becomes due, and the debtor is unable to pay his creditors,

ditors, or has no effects to deposit, he shall himself, or his wife, or his children, live with the creditor as a bond-slave or slaves, until redeemed by the payment of the debt.

If a debt is contracted without any promise of interest, none shall be demanded, although the debt be not paid until some time after it first became due. The rate of interest is settled at twenty per cent. per annum; but in all suits relating to debts on interest, how long soever they may have been outstanding, the creditor shall not be entitled to more interest than may amount to a sum equal to the capital: if the debt is recent, it shall be calculated as above. If any person lends to another a sum exceeding twenty-five dollars, and sues for payment before the chiefs, he shall be entitled only to one year's interest on the sum lent. If money is lent to the owner of a *padi*-plantation, on an agreement to pay interest in grain, and after the harvest is over the borrower omits to pay the stipulated quantity, the lender shall be entitled to receive at the rate of fifteen dollars for ten lent; and if the omission should be repeated another season, the lender shall be entitled to receive double the principal. In all cases of debt contested, the *onus probandi* lies with the demandant, who must make good his claim by creditable evidence, or in default thereof, the respondent may by oath clear himself from the debt. On the other hand, if the respondent allows such a debt to have existed, but asserts a previous payment, it rests with him to prove such payment by proper evidence, or in defect, the demandant shall by oath establish his debt.

“ EVIDENCE AND OATHS.

“ In order to be deemed a competent and unexceptionable evidence, a Evidence. person must be of a different family and *dusun* from the person in whose behalf he gives evidence, of good character, and a free man: but if the dispute be between two inhabitants of the same *dusun*, persons of such *dusun* are allowed to be complete evidence. In respect to the oath taken by the principals in a dispute, the *hukuman* (or comprehensive quality of the oath) depends on the nature of the property in dispute: if it relates to the effects of the grandfather, the *hukuman* must extend to the descendants from the grandfather; if it relates to the effects

effects of the father, it extends to the descendants of the father, &c. If any of the parties proposed to be included in the operation of the oath refuse to subject themselves to the oath, the principal in the suit loses his cause.

“ PAWNS OR PLEDGES.

Pawns. “ If any person holding a pawn or pledge, such as wearing-apparel, household effects, or crises, swords, or *kujur* (lances), shall pledge it for a larger sum than he advanced for it, he shall be answerable to the owner for the full value of it, on payment of the sum originally advanced. If any person holding as a pledge, man, woman, or child, shall pledge them to any other at an advanced sum, or without the knowledge of the owner, and by these means the person pledged should be sold as a slave, he shall make good to the owner the full value of such slave, and pay a fine of twenty-eight dollars. If any person whatever, holding man, woman, or child, as a pawn, either with *janji lalu* (term expired) or not, or with or without the consent of the original owner, shall sell such person as a slave without the knowledge of the Resident and Chiefs, he shall be fined twenty-eight dollars.

BUFFALOES.

Cattle. “ All persons who keep buffaloes shall register at the *godong* (factory-house) their *tiŋgas* or mark ; and, in case any dispute shall arise about a marked buffalo, no person shall be allowed to plead a mark that is not registered. If any wild (stray) buffalo or buffaloes, unmarked, shall be taken in a *kandang* (staked inclosure) they shall be adjudged the property of any who takes upon himself to swear to them ; and if it should happen that two or more persons insist upon swearing to the same buffaloes, they shall be divided among them equally. If no individual will swear to the property, the buffaloes are to be considered as belonging to the *kalippah* or magistrate of the district where they were caught. The person who takes any buffaloes in his *kandang* shall be entitled to a gratuity of two dollars per head. If any buffaloes get into a pepper-garden, either by day or night, the owner
of

of the garden shall have liberty to kill them, without being answerable to the owner of the buffaloes : yet, if it shall appear on examination that the garden was not properly fenced, and from this defect suffers damage, the owner shall be liable to such fine as the Resident and Chiefs shall judge it proper to impose.

“ THEFT.

“ A person convicted of stealing money, wearing-apparel, household effects, arms, or the like, shall pay the owner double the value of the goods stolen, and be fined twenty-eight dollars. A person convicted of stealing slaves, shall pay to the owner at the rate of eighty dollars per head, which is estimated to be double the value, and fined twenty-eight dollars. A person convicted of stealing betel, fowls, or coconuts, shall pay the owner double the value, and be fined seven dollars; half of which fine is to be received by the owner. If buffaloes are stolen, they shall be valued at twelve dollars per head: *padi* at four *bakul* (baskets) for the dollar. If the stolen goods be found in the possession of a person who is not able to account satisfactorily how he came by them, he shall be deemed the guilty person. If a person attempting to seize a man in the act of thieving, shall get hold of any part of his clothes which are known, or his *kris* or *sivah*, this shall be deemed a sufficient token of the theft. If two witnesses can be found who saw the stolen goods in possession of a third person, such person shall be deemed guilty, unless he can account satisfactorily how he became possessed of the goods. The oath taken by such witnesses shall either include the descendants of their father, or simply their own descendants, according to the discretion of the chiefs who sit as judges. If several people sleep in one house, and one of them leaves the house in the night without giving notice to any of the rest, and a robbery be committed in the house that night, the person so leaving the house shall be deemed guilty of the crime, provided the owner of the stolen goods be willing to subject himself to an oath on the occasion; and provided the other persons sleeping in the house shall clear themselves by oath from being concerned in the theft: but if it should happen that a person so convicted, being really innocent, should in after time

discover the person actually guilty, he shall have liberty to bring his suit and recover. If several persons are sleeping in a house, and a robbery is committed that night, although none leave the house, the whole shall be obliged to make oath that they had no knowledge of, or concern in, the theft, or on refusal shall be deemed guilty. In all cases of theft where only a part of the stolen goods is found, the owner must ascertain upon oath the whole amount of his loss.

“ MURDER, WOUNDING, AND ASSAULT.

Murder.

“ A person convicted of murder shall pay to the relations of the deceased a *bañgun* of eighty-eight dollars, one *suku*, and seventy-five cash; to the chiefs a fine of twenty-eight dollars; the *bhasa lurah*, which is a buffalo and one hundred bamboos of rice; and the *palantan*, which is fourteen dollars. If a son kills his father, or a father his son, or a man kills his brother, he shall pay a fine of twenty-eight dollars, and the *bhasa lurah* as above. If a man kills his wife, the relations of the deceased shall receive half a *bañgun*: if any other kills a man's wife, the husband is entitled to the *bañgun*, but shall pay out of it, to the relations of the wife, ten dollars. In wounds a distinction is made in the parts of the body. A wound in any part from the hips upward, is esteemed more considerable than in the lower parts. If a person wounds another with sword, *kris*, *kujur*, or other weapon, and the wound is considerable, so as to maim him, he shall pay to the person wounded a half-*bañgun*, and to the chiefs, half of the fine for murder, with half of the *bhasa lurah*, &c. If the wound is trifling, but fetches blood, he shall pay the person wounded the *tepong* of fourteen dollars, and be fined fourteen dollars. If a person wounds another with a stick, bamboo, &c. he shall simply pay the *tepong* of fourteen dollars. If in any dispute between two people *kris*es are drawn, the person who first drew his *kris* shall be fined fourteen dollars. If any person having a dispute assembles together his friends with arms, he shall be fined twenty-eight dollars.

“ MARRIAGE,

“ MARRIAGE, DIVORCE, &c.

“ There are two modes of marriage used here: one by purchase, called Marriage. *jujur* or *kulu*, the other by adoption, called *ambel anak*. First of *jujur*.

“ When a person is desirous of marrying, he deposits a sum of money *Jujur*. in the hands of the father of the virgin, which is called the *pagatan*. This sum is not esteemed part of the purchase, but as an equivalent for the *dandānan* (paraphernalia, or ornamental apparel) of the bride, and is not fixed, but varies according to the circumstances and rank of the father. The amount of the *jujur* is fixed at seventy dollars, including the *hurup niawa* (price of life), forty dollars, a *kris* with gold about the head and silver about the sheath, valued at ten dollars, and the *meniudakan billi* or *putus kulo* (completion of purchase) at twenty. If a young man runs away with a *gadis* or virgin, without the consent of the father, he does not act contrary to the laws of the country; but if he refuses to pay the full *jujur* on demand, he shall be fined twenty-eight dollars. If the father, having received the *pagatan* of one man, marries his daughter to another before he returns the money to the first, he shall be fined fourteen dollars, and the man who marries the daughter shall also be fined fourteen dollars. In case of divorce (which may take place at the will of either party) the *dandānan* brought by the wife is to be valued and to be deducted from the purchase-money. If a divorce originates from the man, and before the whole purchase-money is paid, the man shall receive back what he has advanced, after deducting the *dandānan* as above, and fourteen dollars, called *penusutan*. If the divorce originates with the woman, the whole purchase-money shall be returned, and the children, if any, remain with the father. If a divorce originates with the man, when the whole purchase-money has been paid, or *kulo sudah putus*, he shall not be entitled to receive back the purchase-money, but may recal his wife whenever it shall be agreeable to him. An exact estimation is made of the value of the woman's ornaments, and what are not restored with her, must be made good by the husband. If there are children, they are in this case to be divided, or if there be only one, the husband is

to allow the woman fifteen dollars. and to take the child. Secondly, of *ambel anak*.

Ambel anak. “ When a man marries after the custom, called *ambel anak*, he pays no money to the father of the bride, but becomes one of his family, and is entirely upon the footing of a son; the father of his wife being thenceforward answerable for his debts, &c. in the same manner as for his own children. The married man becomes entirely separate from his original family, and gives up his right of inheritance. It is, however, in the power of the father of the wife to divorce from her his adopted son whenever he thinks proper, in which case the husband is not entitled to any of the children, nor to any effects other than simply the clothes on his back: but if the wife is willing still to live with him, and he is able to redeem her and the children by paying the father an hundred dollars, it is not at the option of the father to refuse accepting this sum; and in that case the marriage becomes a *kulo* or *jujur*, and is subject to the same rules. If any unmarried woman is convicted of incontinence, or a married woman of adultery, they shall pay to the chiefs a fine of forty dollars, or in defect thereof, become slaves, and the man with whom the crime was committed shall pay a fine of thirty dollars, or in like manner become a slave; and the parties between them shall also be at the expence of a buffalo and an hundred bamboos of rice. This is called the *garé pati* or *panjiŋgan*. If an unmarried woman proves with child, and refuses to name the man with whom she was guilty, she shall pay the whole fine of seventy dollars, and furnish the buffalo, &c. If a woman after marriage brings forth a child before the due course of nature, she shall be fined twenty-eight dollars. If a man keeps a young woman in his house for any length of time, and has a child by her without being regularly married, he shall be fined twenty-eight dollars, and furnish a buffalo and an hundred bamboos of rice. If a person detects the offenders in the act of adultery, and attempting to seize the man, is obliged to kill him in self-defence, he shall not pay the *baŋgun*, nor be fined, but only pay the *bhasa lurah*, which is a buffalo and an hundred bamboos of rice. On the other hand, if the guilty person kills the one who attempts to seize him, he shall be deemed guilty of murder, and pay the *baŋgun* and fine accordingly. If a man holding
a woman

a woman as a pawn, or in the condition of *menḡiring* shall commit fornication with her, he shall forfeit his claim to the debt, and the woman become free.

“ [•]OUTLAWRY.

“ If the members of a family have suffered inconvenience from the ill conduct of any of their relations, by having been rendered answerable for their debts, &c. it shall be in their power to clear themselves from all future responsibility on his account by paying to the chiefs the sum of thirty dollars, a buffalo, and an hundred bamboos of rice. This is termed *buang surat*. Should the person so cast out be afterwards murdered, the relations have forfeited their right to the *baṅgun*, which devolves to the chiefs. Outlawry.

“ Dated at *Manna*, July 1807.

“ JOHN CRISP, Resident.”

Remarks on, and elucidation of, the various Laws and Customs—Modes of Pleading—Nature of Evidence—Oath³—Inheritance—Outlawry—Theft, Murder, and compensation for it—Account of a Feud—Debts—Slavery.

Remarks on
the forego-
ing laws.

THE foregoing system of the *adat*, or customs of the country, being digested chiefly for the use of the natives, or of persons well acquainted with their manners in general, and being designed, not for an illustration of the customs, but simply as a standard of right, the fewest and concisest terms possible have been made use of, and many parts must necessarily be obscure to the bulk of readers. I shall, therefore, revert to those particulars that may require explanation, and endeavour to throw a light upon the spirit and operation of such of their laws especially, as seem most to clash with our ideas of distributive justice. This comment is the more requisite, as it appears that some of their regulations, which were judged to be inconsistent with the prosperity of the people, were altered and amended, through the more enlightened reason of the persons who acted as the representatives of the English company; and it may be proper to recal the idea of the original institutions.

Mode of
pleading.

The plaintiff and defendant usually plead their own cause, but if circumstances render them unequal to it, they are allowed to *pinjam mulut*, (borrow a mouth). Their advocate may be a *proattin*, or other person indifferently; nor is there any stated compensation for the assistance, though, if the cause be gained, a gratuity is generally given, and too apt to be rapaciously exacted by these chiefs from their clients, when their conduct is not attentively watched. The *proattin* also, who is security for the damages, receives privately some consideration; but none is openly allowed of. A refusal on his part to become security for his dependant or client, is held to justify the latter in renouncing his civil dependance, and chusing another patron.

Evidence

Evidence is used among these people in a manner very different from the forms of our courts of justice. . They rarely admit it on both sides of the question; nor does the witness first make a general oath to speak the truth, and nothing but the truth. When a fact is to be established, either on the part of the plaintiff, or of the defendant, he is asked if he can produce any evidence to the truth of what he asserts. On answering in the affirmative, he is directed to mention the person. This witness must not be a relation, a party concerned, nor even belong to the same *dusun*. He must be a responsible man, having a family, and a determinate place of residence. Thus qualified, his evidence may be admitted. They have a settled rule in respect to the party that is to produce evidence. For instance; A. sues B. for a debt: B. denies the debt: A. is now to bring evidence to the debt, or, on failure thereof, it remains with B. to clear himself of the debt, by swearing himself not indebted. Had B. acknowledged that such a debt had formerly subsisted, but was since paid, it would be incumbent on B. to prove the payment by evidence, or on failure it would rest with A. to confirm the debt's being still due, by his oath. This is an invariable mode, observed in all cases of property. Evidence.

As their manner of giving evidence differs from ours, so also does the nature of an oath among them differ from our idea of it. In many cases it is requisite that they should swear to what it is not possible in the nature of things they should know to be true. A. sues B. for a debt due from the father or grandfather of B. to the father or grandfather of A. The original parties are dead, and no witness of the transaction survives. How is the matter to be decided? It remains with B. to make oath, that his father or grandfather never was indebted to those of A.; or that if he was indebted, the debt had been paid. This, among us, would be esteemed a very strange method of deciding causes; but among these people, something of the kind is absolutely necessary. As they have no sort of written accounts, nor any thing like records or registers among them, it would be utterly impossible for the plaintiff to establish the debt, by a positive proof, in a multitude of cases; and were the suit to be dismissed at once, as with us, for want of such proof, numbers of innocent persons would lose the debts really due to them, through the Oaths.

the knavery of the persons indebted, who would scarce ever fail to deny a debt. On the side of the defendant again; if he was not permitted to clear himself of the debt by oath, but that it rested with the plaintiff only, to establish the fact by a single oath, there would be a set of unprincipled fellows daily swearing debts against persons who never were indebted to any of their generation. In such suits, and there are many of them, it requires no small discernment to discover, by the attendant circumstances, where the truth lies; but this may be done, in most instances, by a person who is used to their manners, and has a personal knowledge of the parties concerned. But what they mean by their oath, in those cases, where it is impossible they should be acquainted with the facts they design to prove, is no more than this; that they are so convinced of the truth of the matter, as to be willing to subject themselves to the *paju sumpah* (destructive consequences of perjury) if what they assert is believed by them to be false. The form of words used is nearly as follows: "If what I now declare, namely" (here the fact is recited) "is truly and really so, may I be freed and clear from my oath: if what I assert is wittingly false, may my oath be the cause of my destruction." But it may be easily supposed, that where the punishment for a false oath rests altogether with the invisible powers, where no direct infamy, no corporal punishment is annexed to the perjury, there cannot fail to be many, who would *makan sumpah* (swallow an oath), and willingly incur the guilt, in order to acquire a little of their neighbour's property.

Although an oath, as being an appeal to the superior powers, is supposed to come within their cognizance alone, and that it is contrary to the spirit of the customs of these people, to punish a perjury by human means, even if it were clearly detected; yet, so far prevalent is the opinion of their interposition in human affairs, that it is very seldom any man of substance, or who has a family that he fears may suffer by it, will venture to forswear himself; nor are there wanting apparent examples to confirm them in this notion. Any accident that happens to a man, who has been known to take a false oath, or to his children or grandchildren, is carefully recorded in memory, and attributed to this sole cause. The *dupati* of *Gunong Selong* and his family have afforded an
instance

instance that is often quoted among the Rejangs, and has evidently had great weight. It was notorious, that he had, about the year 1770, taken in the most solemn manner, a false oath. He had at that time five sons grown up to manhood. One of them, soon after, in a scuffle with some *bugis* (country soldiers) was wounded, and died. The *dupati*, the next year, lost his life in the issue of a disturbance he had raised in the district. Two of the sons died afterwards, within a week of each other. *Mas Kuddah*, the fourth, is blind; and *Treman*, the fifth, lame. All this is attributed to, and firmly believed to be the consequence of, the father's perjury.

In administering an oath, if the matter litigated respects the property of the grandfather, all the collateral branches of the family descended from him, are understood to be included in its operation: if the father's effects only are concerned, or the transaction happened in his life time, his descendants are included: if the affair regards only the present parties, and originated with them, they and their immediate descendants only, are comprehended in the consequences of the oath; and if any single one of these descendants refuses to join in the oath, it vitiates the whole; that is, it has the same effect, as if the party himself refused to swear; a case that not unfrequently occurs. It may be observed that the spirit of this custom tends to the requiring a weight of evidence, and an increase of the importance of the oath, in proportion as the distance of time renders the fact to be established less capable of proof in the ordinary way.

Collateral
oaths.

Sometimes the difficulty of the case alone, will induce the court to insist on administering the oath to the relations of the parties, although they are nowise concerned in the transaction. I recollect an instance where three people were prosecuted for a theft. There was no positive proof against them, yet the circumstances were so strong, that it appeared proper to put them to the test of one of these collateral oaths. They were all willing, and two of them swore. When it came to the turn of the third, he could not persuade his relations to join with him, and he was accordingly brought in for the whole amount of the goods stolen, and penalties annexed.

These customs bear a strong resemblance to the rules of proof established among our ancestors, the Anglo-Saxons, who were likewise obliged, in the case of oaths taken for the purpose of exculpation, to produce a certain number of compurgators; but, as these might be any indifferent persons, who would take upon them to bear testimony to the truth of what their neighbour swore, from an opinion of his veracity, there seems to be more refinement, and more knowledge of human nature in the Sumatran practice. The idea of devoting to destruction, by a wilful perjury, not himself only, but all, even the remotest branches of a family which constitutes his greatest pride, and of which the deceased heads are regarded with the veneration that was paid to the *dii lares* of the antients, has doubtless restrained many a man from taking a false oath, who, without much compunction, would suffer thirty or an hundred compurgators of the former description to take their chance of that fate. Their strongest prejudices are here converted to the most beneficial purposes.

Ceremony
of taking
an oath.

The place of greatest solemnity for administering an oath, is the *krammat* or burying ground of their ancestors, and several superstitious ceremonies are observed on the occasion. The people near the sea-coast, in general, by long intercourse with the Malays, have an idea of the *Korān*, and usually employ this in swearing, which the priests do not fail to make them pay for; but the inland people keep, laid up in their houses, certain old reliques, called in the *Rejang* language *pesakko*, and in Malayan, *sactian*, which they produce when an oath is to be taken. The person who has lost his cause, and with whom it commonly rests to bind his adversary by an oath, often desires two or three days' time, to get ready these his swearing apparatus, called on such occasions *sumpah-han*, of which some are looked upon as more sacred, and of greater efficacy than others. They consist of an old rusty *krāṅ*, a broken gun barrel, or any antient trumpery, to which chance or caprice has annexed an idea of extraordinary virtue. These they generally dip in water, which the person who swears drinks off, after having pronounced the form of words before-mentioned.* The *paṅgeran* of *Suṅgei-lamo* has by him cer-
tain

The form of taking an oath among the people of *Madagascar* very nearly resembles the ceremonies used by the Sumatrans. There is a strong similarity in the articles they swear on, and in the circumstance of their drinking the consecrated water.

tain copper bullets, which had been steeped in water, drunk by the *Sungei-etam* chiefs, when they bound themselves never to molest his districts: which they have only done since, as often as they could venture it with safety, from the relaxation of our government. But these were political oaths. The most ordinary *sumpahan* is a *kris*, and on the blade of this they sometimes drop lime-juice, which occasions a stain on the lips of the person performing the ceremony; a circumstance that may not improbably be supposed to make an impression on a weak and guilty mind. Such would fancy that the external stain conveyed to the beholders an image of the internal. At *Manna* the *sumpahan* most respected is a gun barrel. When produced to be sworn on, it is carried to the spot in state, under an umbrella, and wrapt in silk. This parade has an advantageous effect, by influencing the mind of the party, with an high idea of the importance and solemnity of the business. In England, the familiarity of the object, and the summary method of administering oaths, are well known to diminish their weight, and to render them too often nugatory. They sometimes swear by the earth, laying their hands upon it, and wishing that it may never produce aught for their nourishment, if they speak falsely. In all these ceremonies, they burn on the spot a little gum benzoin—" *Et acerra thuris plena, positusque carbo in cespite vivo.*"

It is a striking circumstance, that practices which boast so little of reason in their foundation; which are in fact so whimsical and childish, should yet be common to nations, the most remote in situation, climate, language, complexion, character, and every thing that can distinguish one race of people from another. Formed of like materials, and furnished with like original sentiments, the uncivilized tribes of Europe and of India, trembled from the same apprehensions, excited by similar ideas, at a time when they were ignorant, or even denied the possibility of each other's existence. Mutual wrong and animosity, attended with disputes and accusations, are not by nature confined to either description of people. Each, in doubtful litigations, might seek to prove their innocence, by braving, on the justice of their cause, those objects which inspired amongst their countrymen, the greatest terrour. The Sumatran, impressed with an idea of invisible powers, but not of his own immortality,

tality, regards with awe the supposed instruments of their agency, and swears on *kris*es, bullets, and gun barrels; weapons of personal destruction. The German Christian of the seventh century, more indifferent to the perils of this life, but not less superstitious, swore on bits of rotten wood, and rusty nails, which he was taught to revere, as possessing efficacy to secure him from eternal perdition.

Inheritance.

When a man dies, his effects, in common course, descend to his male children in equal shares; but if one among them is remarkable for his abilities above the rest, though not the eldest, he usually obtains the largest proportion, and becomes the head of the *tunġgūan* or house; the others voluntarily yielding him the superiority. A *pañgeran* of *Manna* left several children; none of them succeeded to the title, but a name of distinction was given to one of the younger, who was looked upon as chief of the family, after the father's decease. Upon asking the eldest how it happened that the name of distinction passed over him, and was conferred on his younger brother, he answered with great naiveté, "because I am accounted weak and silly." If no male children are left, and a daughter only remains, they contrive to get her married by the mode of *ambel anak*, and thus the *tunġgūan* of the father continues. An equal distribution of property among children is more natural, and conformable to justice, than vesting the whole in the eldest son, as prevails throughout most part of Europe; but where wealth consists in landed estate, the latter mode, beside favouring the pride of family, is attended with fewest inconveniences. The property of the Sumatrans being personal merely, this reason does not operate with them. Land is so abundant in proportion to the population, that they scarcely consider it as the subject of right, any more than the elements of air and water; excepting so far as in speculation the prince lays claim to the whole. The ground, however, on which a man plants or builds, with the consent of his neighbours, becomes a species of nominal property, and is transferable; but as it costs him nothing, beside his labour, it is only the produce which is esteemed of value, and the compensation he receives is for this alone. A temporary usufruct is accordingly all that they attend to, and the price, in case of sale, is generally ascertained by the coconut, *durian*, and other fruit trees, that have been planted on it; the buildings being
for

for the most part but little durable. Whilst any of those subsist, the descendants of the planter may claim the ground, though it has been for years abandoned. If they are cut down, he may recover damages; but if they have disappeared in the course of nature, the land reverts to the public.

They have a custom of keeping by them a sum of money, as a resource against extremity of distress, and which common exigencies do not call forth. This is a refined antidote against despair, because, whilst it remains possible to avoid encroaching on that treasure, their affairs are not at the worst, and the idea of the little hoard serves to buoy up their spirits, and encourage them to struggle with wretchedness. It usually, therefore, continues inviolate, and descends to the heir, or is lost to him by the sudden exit of the parent. From their apprehension of dishonesty, and insecurity of their houses, their money is for the most part concealed in the ground, the cavity of an old beam, or other secret place; and a man, on his death-bed, has commonly some important discovery of this nature to make to his assembled relations.

The practice of outlawing an individual of a family by the head of it (called *lepas* or *buang dañgan surat*, to let loose, or cast out with a writing) has its foundation in the custom which obliges all the branches to be responsible for the debts contracted by any one of the kindred. When an extravagant and unprincipled spendthrift is running a career that appears likely to involve his family in ruinous consequences, they have the right of dissolving the connexion, and clearing themselves of further responsibility, by this public act, which, as the writ expresses it, sends forth the outcast, as a deer into the woods, no longer to be considered as enjoying the privileges of society. This character is what they term *risau*, though it is sometimes applied to persons not absolutely outlawed, but of debauched and irregular manners. Outlawry.

In the Saxon law we find a strong resemblance to this custom; the kindred of a murderer being exempt from the feud, if they abandoned him to his fate. They bound themselves in this case neither to converse with him, nor to furnish him with meat or other necessities. This is precisely

precisely the Sumatran outlawry, in which it is always particularly specified (beside what relates to common debts) that if the outlaw kills a person, the relations shall not pay the compensation, nor claim it if he is killed. But the writ must have been issued before the event, and they cannot free themselves by a subsequent process, as it would seem the Saxons might. If an outlaw commits murder, the friends of the deceased may take personal revenge on him, and are not liable to be called to an account for it; but if such be killed, otherwise than in satisfaction for murder, although his family have no claim, the prince of the country is entitled to a certain compensation, all outlaws being nominally his property, like other wild animals.

Compensation
for murder.

It seems strange to those who are accustomed to the severity of penal laws, which in most instances inflict punishment exceeding by many degrees the measure of the offence, how a society can exist, in which the greatest of all crimes is, agreeably to established custom, expiated by the payment of a certain sum of money; a sum not proportioned to the rank and ability of the murderer, nor to the premeditation, or other aggravating circumstances of the fact, but regulated only by the quality of the person murdered. The practice had doubtless its source in the imbecility of government, which being unable to enforce the law of retaliation, the most obvious rule of punishment, had recourse to a milder scheme of retribution, as being preferable to absolute indemnity. The latter it was competent to carry into execution, because the guilty persons readily submit to a penalty which effectually relieves them from the burthen of anxiety for the consequences of their action. Instances occur in the history of all states, particularly those which suffer from internal weakness, of iniquities going unpunished, owing to the rigour of the pains denounced against them by the law, which defeats its own purpose. The original mode of avenging a murder, was probably by the arm of the person nearest in consanguinity, or friendship, to the deceased; but this was evidently destructive of the public tranquillity, because thereby the wrong became progressive, each act of satisfaction, or justice, as it was called, being the source of a new revenge, till the feud became general in the community; and some method would naturally be suggested to put a stop to such confusion. The most direct step is to vest in the magistrate

or the law the rights of the injured party, and to arm them with a vindictive power; which principle, the policy of more civilized societies has refined to that of making examples *in terrorem*, with a view of preventing future, not of revenging past crimes. But this requires a firmness of authority to which the Sumatran governments are strangers. They are without coercive power, and the submission of the people is little other than voluntary; especially of the men of influence, who are held in subjection rather by the sense of general utility planted in the breast of mankind, attachment to their family and connexions, and veneration for the spot in which their ancestors were interred, than by the apprehension of any superior authority. These considerations, however, they would readily forego, renounce their fealty, and quit their country, if in any case they were in danger of paying with life, the forfeit of their crimes; to lesser punishments those ties induce them to submit; and to strengthen this hold, their customs wisely enjoin that every the remotest branch of the family shall be responsible for the payment of their adjudged and other debts; and in cases of murder, the *banġun*, or compensation, may be levied on the inhabitants of the village the culprit belonged to, if it happens that neither he, nor any of his relations can be found.

The equality of punishment, which allows to the rich man the faculty of committing, with small inconvenience, crimes that bring utter destruction on the poor man and his family, and which is in fact the greatest inequality, originates certainly from the interested design of those through whose influence the regulation came to be adopted. Its view was to establish a subordination of persons. In Europe, the absolute distinction between rich and poor, though too sensibly felt, is not insisted upon in speculation, but rather denied or explained away in general reasoning. Among the Sumatrans it is coolly acknowledged, and a man without property, family, or connexions, never, in the partiality of self-love, considers his own life as being of equal value with that of a man of substance. A maxim, though not the practice, of their law, says, "that he who is able to pay the *banġun* for murder, must satisfy the relations of the deceased; he who is unable, must suffer death." But the avarice of the relations prefers selling the body of the delinquent for what his
slavery

slavery will fetch them (for such is the effect of imposing a penalty that cannot be paid) to the satisfaction of seeing the murder revenged by the public execution of a culprit of that mean description. Capital punishments are, therefore, almost totally out of use among them; and it is only *par la loi du plus fort*, that the Europeans take the liberty of hanging a notorious criminal, now and then; whom, however, their own chiefs always condemn, and formally sentence.

Corporal punishment.

Corporal punishment of any kind is rare. The chain, and a sort of stocks, made of the *pinang* tree, are adopted from us; the word "*pa-song*," now commonly used to denote the latter, originally signifying, and being still frequently applied to confinement in general. A kind of cage made use of in the country, is probably their own invention. "How do you secure a prisoner, (a man was asked) without employing a chain or our stocks?" "We pen him up," said he, "as we would a bear." The cage is made of bamboos laid horizontally, in a square, piled alternately, secured by timbers at the corners, and strongly covered in at top. To lead a runaway, they fasten a rattan round his neck, and passing it through a bamboo somewhat longer than his arms, they bring his hands together and make them fast to the bamboo, in a state rather of constraint than of pain, which, I believe, never is wantonly or unnecessarily inflicted. If the offender is of a desperate character, they bind his hands and feet, and sling him on a pole. When they would convey a person, from accident or otherwise unable to walk, they make a palanquin by splitting a large bamboo near the middle of its length, where they contrive to keep it open, so that the cavity forms a bed; the ends being preserved whole, to rest upon their shoulders.

The custom of exacting the *bañgun* for murder, seems only designed with a view of making a compensation to the injured family, and not of punishing the offender. The word signifies "awaking" or "raising up," and the deceased is supposed to be replaced, or raised again to his family, in the payment of a sum proportioned to his rank, or equivalent to his or her personal value. The price of a female slave is generally more than that of a male, and therefore, I heard a chief say, is the *bañgun* of a woman more than that of a man. It is upon this principle that

that their laws take no cognizance of the distinction between a wilful murder, and what we term manslaughter. The loss is the same to the family, and therefore the compensations are alike. A *dupati* of *Laye*, in an ill hour, stept unwarily across the mouth of a cannon, at the instant it was fired off for a salute, and was killed by the explosion; upon which his relations immediately sued the serjeant of the country-guard, who applied the match, for the recovery of the *banġun*; but they were cast, and upon these grounds; that the *dupati* was instrumental in his own death, and that the Company's servants being amenable to other laws for their crimes, were not, by established custom, subject to the *banġun* or other penalties inflicted by the native chiefs, for accidents resulting from the execution of their duty. The *tipping bumi*, expiation, or purification of the earth from the stain it has received, was, however, gratuitously paid. No plea was set up, that the action was unpremeditated, and the event chance-medley.

The introduction of this custom is beyond the extent of Sumatran tradition, and has no connexion with, or dependance on, Mahometanism, being established amongst the most inland people from time immemorial. In early ages it was by no means confined to that part of the world. The *banġun* is perfectly the same as the compensation for murder in the rude institutions of our Saxon ancestors, and other northern nations. It is the *eric* of Ireland, and the *arson* of the Greeks. In the compartments of the shield of Achilles, Homer describes the adjudgment of a fine for homicide. It would seem then to be a natural step in the advances from anarchy to settled government, and that it can only take place in such societies as have already a strong idea of the value of personal property; who esteem its possession of the next importance to that of life, and place it in competition with the strongest passion that seizes the human soul.

The compensation is so regularly established among the Sumatrans, that any other satisfaction is seldom demanded. In the first heat of resentment retaliation is sometimes attempted, but the spirit soon evaporates, and application is usually made, upon the immediate discovery of the fact, to the chiefs of the country, for the exertion of their influ-

ence, to oblige the criminal to pay the *bañgun*. His death is then not thought of, unless he is unable, and his family unwilling, to raise the established sum. Instances, it is true, occur, in which the prosecutor knowing the European law in such case, will, from motives of revenge, urge to the Resident the propriety of executing the offender, rather than receive the money; but if the latter is ready to pay it, it is contrary to their laws to proceed further. The degree of satisfaction that attends the payment of the *bañgun*, is generally considered as absolute to the parties concerned; they receive it as full compensation, and pretend to no farther claim upon the murderer and his family. Slight provocations, however, have been sometimes known to renew the feud, and there are not wanting instances of a son's revenging his father's murder, and willingly refunding the *bañgun*. When, in an affray, there happen to be several persons killed on both sides, the business of justice is only to state the reciprocal losses, in the form of an account current, and order the balance to be discharged, if the numbers be unequal. The following is a relation of the circumstances of one of these bloody feuds, which happened whilst I was in the island; but which become every year more rare, where the influence of our government extends.

Account of
a feud.

Raddin Siban was the head of a tribe in the district of *Manna*, of which *Pañgeran Raja-Kalippah* was the official chief; though by the customs of the country he had no right of sovereignty over him. The *pañgeran*'s not allowing him what he thought an adequate share of fines, and other advantages annexed to his rank, was the foundation of a jealousy and ill will between them, which an event that happened a few years since, raised to the highest pitch of family feud. *Lessut*, a younger brother of the *pañgeran*, had a wife who was very handsome, and whom *Raddin Siban* had endeavoured to procure, whilst a virgin, for his younger brother, who was in love with her: but the *pañgeran* had contrived to circumvent him, and obtained the girl for *Lessut*. However, it seems the lady herself had conceived a violent liking for the brother of *Raddin Siban*, who found means to enjoy her after she was married, or was violently suspected so to have done. The consequence was, that *Lessut* killed him, to revenge the dishonour of his bed. Upon this the families

were

were presently up in arms, but the English Resident interfering, preserved the peace of the country, and settled the affair agreeably to the customs of the place, by *bañgun* and fine. But this did not prove sufficient to extinguish the fury which raged in the hearts of *Raddin Siban's* family, whose relation was murdered. It only served to delay the revenge until a proper opportunity offered of gratifying it. The people of the country being called together on a particular occasion, the two inimical families were assembled, at the same time, in *Manna bazar*. Two younger brothers (they had been five in all) of *Raddin Siban*, going to the cockpit, saw *Raja Muda* the next brother of the *pañgeran*, and *Lessut* his younger brother, in the open part of a house which they passed. They quickly returned, drew their krises, and attacked the *pañgeran's* brothers, calling to them, "if they were men, to defend themselves." The challenge was instantly accepted, *Lessut*, the unfortunate husband, fell; but the aggressors were both killed by *Raja Muda*, who was himself much wounded. The affair was almost over before the scuffle was perceived. The bodies were lying on the ground, and *Raja Muda* was supporting himself against a tree which stood near the spot, when *Raddin Siban*, who was in a house on the opposite side of the bazar at the time the affray happened, being made acquainted with the circumstances, came over the way, with his lance in his hand. He passed on the contrary side of the tree, and did not see *Raja Muda*, but began to stab with his weapon the dead body of *Lessut*, in excess of rage, on seeing the bloody remains of his two brothers. Just then, *Raja Muda*, who was half dead, but had his *kris* in his hand, still unseen by *Raddin Siban*, crawled a step or two, and thrust the weapon into his side, saying "*Matti kau*"—"die thou!" *Raddin Siban* spoke not a word, but put his hand on the wound, and walked across to the house from whence he came, at the door of which he dropped down and expired. Such was the catastrophe. *Raja Muda* survived his wounds, but being much deformed by them, lives a melancholy example of the effects of these barbarous feuds.

In cases of theft, the swearing a robbery against a person suspected is of no effect, and justly, for were it otherwise, nothing would be more common than the prosecution of innocent persons. The proper proofs

Proof of
theft.

are either, seizure of the person in the fact, before witnesses, or discovery of the goods stolen, in possession of one who can give no satisfactory account how he came by them. As it frequently happens that a man finds part only of what he had lost, it remains with him, when the robbery is proved, to ascertain the whole amount, by oath, which in that point is held sufficient.

Law respect-
ing debts.

The law which renders all the members of a family reciprocally bound for the security of each others debts, forms a strong connexion among them, and occasions the elder branches to be particularly watchful of the conduct of those, for whose imprudence they must be answerable.

When a debtor is unable to pay what he owes, and has no relation or friends capable of doing it for him; or when the children of a deceased person do not find property enough to discharge the debts of their parent, they are forced to the state which is called *meṅgiring*, which simply means to follow or be dependant on, but here implies the becoming a species of bondslaves to the creditor, who allows them subsistence and clothing, but does not appropriate the produce of their labour to the diminution of their debt. Their condition is better than that of pure slavery, in this, that the creditor cannot strike them, and they can change their masters, by prevailing on another person to pay their debt, and accept of their labour on the same terms. Of course they may obtain their liberty, if they can by any means procure a sum equal to their debt; whereas a slave, though possessing ever so large property, has not the right of purchasing his liberty. If, however, the creditor shall demand formally the amount of his debt, from a person *meṅgiring*, at three several times, allowing a certain number of days between each demand, and the latter is not able to persuade any one to redeem him, he becomes, by the custom of the country, a pure slave; upon the creditor's giving notice to the chief, of the transaction. This is the resource he has against the laziness or untoward behaviour of his debtor, who might otherwise, in the state of *meṅgiring*, be only a burthen to him. If the children of a deceased debtor are too young to be of service, the charge of their maintenance

tenance is added to the debt. This opens a door for many iniquitous practices, and it is in the rigorous, and frequently perverted, exertion of these rights, which a creditor has over his debtor, that the chiefs are enabled to oppress the lower class of people, and from which abuses the English Residents find it necessary to be the most watchful to restrain them. In some cases, one half of the produce of the labour is applied to the reduction of the debt, and this situation of the insolvent debtor is termed *be-blah*. *Merañggau* is the condition of a married woman who remains as a pledge for a debt in the house of the creditor of her husband. If any attempt should be made upon her person, the proof of it annuls the debt; but should she bring an accusation of that nature, and be unable to prove it to the satisfaction of the court, and the man takes an oath in support of his innocence, the debt must be immediately paid by the family, or the woman be disposed of as a slave.

When a man of one district or country has a debt owing to him from the inhabitant of a neighbouring country, of which he cannot recover payment, an usual resource is to seize on one or more of his children, and carry them off; which they call *andak*. The daughter of a *Rejang dupati* was carried off in this manner by the *Labun* people. Not hearing for some time from her father, she sent him cuttings of her hair and nails, by which she intimated a resolution of destroying herself, if not soon released.

The right of slavery is established in Sumatra, as it is throughout the East, and has been all over the world; yet but few instances occur of the country people actually having slaves; though they are common enough in the Malayan, or sea-port towns. Their domestics and labourers are either dependant relations, or, the *orang menḡiring* above described, who are usually called debtors; but should be distinguished by the term of insolvent debtors. The simple manners of the people require that their servants should live, in a great measure, on a footing of equality with the rest of the family, which is inconsistent with the authority necessary to be maintained over slaves, who have no principle
to

to restrain them but that of personal fear,* and know that their civil condition cannot be altered for the worse. There is this advantage, also, that when a debtor absconds, they have recourse to his relations for the amount of his debt, who, if unable to pay it, must *menigiring* in his room; whereas, when a slave makes his escape, the law can give no redress, and his value is lost to the owner. These people, moreover, are from habit, backward to strike, and the state of slavery unhappily requires the frequent infliction of punishment in that mode. A slave cannot possess, independently, any property; yet it rarely happens that a master is found mean and sordid enough to despoil them of the fruits of their industry; and their liberty is generally granted them, when in a condition to purchase it, though they cannot demand it of right. It is nothing uncommon for those belonging to the Europeans, to possess slaves of their own, and to acquire considerable substance. Their condition is here, for the most part, less unhappy than that of persons in other situations of life. I am far from wishing to diminish the horror that should ever accompany the general idea of a state, which, whilst it degrades the species, I am convinced is not necessary among mankind; but I cannot help remarking, as an extraordinary fact, that if there is one class of people eminently happy above all others upon earth, it is the body of *Caffres*, or negro slaves belonging to the India Company at *Bencoolen*. They are well clothed and fed, and supplied with a proper allowance of liquor; their work is by no means severe; the persons appointed as their immediate overseers, are chosen, for their merit, from amongst themselves; they have no occasion of care or anxiety for the past or future, and are naturally of a lively and open temper.

* I do not mean to assert, that all men in the condition of slaves are devoid of principle: I have experienced the contrary, and found in them affection and strict honesty: but that there does not result from their situation, as slaves, any principle of moral rectitude; whereas every other condition of society has annexed to it, ideas of duty and mutual obligation, arising from a sense of general utility. That sublime species of morality derived from the injunctions of religion, it is almost universally their fate to be likewise strangers to; because slavery is found inconsistent with the spirit of the gospel, not merely as inculcating philanthropy, but inspiring a principle of equality amongst mankind.

temper. The contemplation of the effects which such advantages produce, must afford the highest gratification to a benevolent mind. They are usually seen laughing or singing whilst at work, and the intervals allowed them are mostly employed in dancing to their rude instrumental music, which frequently begins at sun-set, and ceases only with the day-light, that recalls them to their labour. Since they were first carried thither, from different parts of *Africa* and *Madagascar*, to the present hour, not so much as the rumour of disturbance or discontent has ever been known to proceed from them. They hold the natives of the island in contempt, have a degree of antipathy towards them, and enjoy any mischief they can do them; and these in their turn regard the *Caffres* as devils half humanized.

The practice said to prevail elsewhere, of men selling themselves for slaves, is repugnant to the customs of the Sumatrans, as it seems to reason. It is an absurdity to barter any thing valuable, much more civil existence, for a sum which, by the very act of receiving, becomes again the property of the buyer. Yet, if a man runs in debt, without a prospect of paying, he does virtually the same thing, and this, in cases of distress, is not uncommon; in order to relieve, perhaps, a beloved wife, or favourite child, from similar bondage. A man has even been known to apply in confidence to a friend, to sell him to a third person, concealing from the purchaser the nature of the transaction till the money was appropriated.

Ignorant stragglers are often picked up in the country, by lawless knaves in power, and sold beyond the hills. These have sometimes procured their liberty again, and prosecuting their kidnappers, have recovered large damages. In the district of *Allas*, a custom prevails, by which, if a man has been sold to the hill people, however unfairly, he is restricted on his return from associating with his countrymen, as their equal, unless he brings with him a sum of money, and pays a fine for his re-enfranchisement, to his *kalippah* or chief. This regulation has taken its rise from an idea of contamination, among the people, and from art and avarice among the chiefs.

*Modes of Marriage, and Customs relative thereto—Polygamy—Festivals—
Games—Cock-fighting—Use and effects of Opium.*

Motives for
altering
some of
their mar-
riage cus-
toms.

“BY much the greater number of the legal disputes, among these people, have their source in the intricacy attending their marriage contracts. In most uncivilized countries these matters are very simple, the dictates of nature being obeyed, or the calls of appetite satisfied, with little ceremony, or form of convention; but with the Sumatrans, the difficulties, both precedent and subsequent, are increased to a degree unknown even in the most refined states. To remedy these inconveniences, which might be supposed to deter men from engaging in marriage, was the view of the Resident of *Laye*, beforementioned, who prevailed upon them to simplify their engagements, as the means of preventing litigation between families, and of increasing the population of the country. How far his liberal views will be answered, by having thus influenced the people to change their customs; whether they will not soon relapse into the ancient track; and whether, in fact, the cause that he supposed, did actually contribute to retard population, I shall not pretend to determine; but as the last is a point on which a difference of opinion prevails, I shall take the liberty of quoting here, the sentiments of another servant of the Company (the late Mr. John Crisp) who possessed an understanding highly enlightened.

Reasons
against this
alteration.

“This part of the island is in a low state of population, but it is an error to ascribe this to the mode of obtaining wives by purchase. The circumstance of children constituting part of the property of the parents, proves a most powerful incentive to matrimony, and there is not, perhaps, any country on the face of the earth, where marriage is more general than here, instances of persons of either sex passing their lives in a state of celibacy, being extremely rare. The necessity of purchasing does not prove such an obstacle to matrimony, as is supposed. Was it indeed true

true that every man was obliged to remain single, till he had accumulated, from the produce of his pepper-garden, a sum adequate to the purchase of a wife, married pairs would truly be scarce. But the people have other resources; there are few families who are not in possession of some small substance; they breed goats and buffaloes, and in general keep in reserve some small sum for particular purposes. The purchase-money of the daughter serves also to provide wives for the sons. Certain it is, that the fathers are rarely at a loss for money to procure them wives, so soon as they become marriageable. In the districts under my charge are about eight thousand inhabitants, among whom I do not conceive it would be possible to find ten instances of men of the age of thirty years unmarried. We must then seek for other causes of the paucity of inhabitants, and indeed they are sufficiently obvious; among these, we may reckon that the women are by nature unprolific, and cease gestation at an early age; that, almost totally unskilled in the medical art, numbers fall victims to the endemic diseases of a climate, nearly as fatal to its indigenous inhabitants, as to the strangers who settle among them: to which we may add, that the indolence and inactivity of the natives, tend to relax and enervate the bodily frame, and to abridge the natural period of their lives."

The modes of marriage, according to the original institutions of these people, are by *jujur*, by *ambel anak*, or by *scmando*. The *jujur* is a certain sum of money, given by one man to another, as a consideration for the person of his daughter, whose situation, in this case, differs not much from that of a slave to the man she marries, and to his family. His absolute property in her depends, however, upon some nice circumstances. Beside the *batang jujur* (or main sum), there are certain appendages or branches, one of which, the *tali kulo*, of five dollars, is usually, from motives of delicacy or friendship, left unpaid, and so long as that is the case, a relationship is understood to subsist between the two families, and the parents of the woman have a right to interfere on occasions of ill treatment: the husband is also liable to be fined for wounding her; with other limitations of absolute right. When that sum is finally paid, which seldom happens but in cases of violent quarrel, the *tali kulo* (tie of relationship) is said to be *putus* (broken), and the woman becomes

Modes of
marriage.

to all intents the slave of her lord. She has then no title to claim a divorce in any predicament; and he may sell her, making only the first offer to her relations. The other appendages, as already mentioned, are the *tulis tanggi* (the meaning of which I cannot satisfactorily ascertain, this and many other of the legal terms being in the *Rejang* or the *Pas-summah* and not the Malayan language) and the *upah daun kodo*, which is a consideration for the expence of the marriage feast, paid to the girl's parent, who provides it. But sometimes it is deposited at the wedding, when a distribution is made of it amongst the old people present. The words allude to the *leaf* in which the rice is served up. These additional sums are seldom paid or claimed, before the principal is defrayed, of which a large proportion, as fifty, eighty, and sometimes an hundred and four dollars, is laid down at the time of marriage, or in the first visit (after the parties are determined in their regards) made by the father of the young man, or the *bujang* himself, to the father of the woman. Upon opening his design this money is tendered as a present, and the other's acceptance of it is a token that he is inclined to forward the match. It lies often in his hands three, six, or twelve months before the marriage is consummated. He sometimes sends for more, and is seldom refused. Until at least fifty dollars are thus deposited, the man cannot take his wife home; but so long as the matter continues *dalam rasa-an* (under consideration)

* I cannot omit to remark here, that however apposite the word *tali*, which in Malayan signifies a cord, may be to the subject of the marriage tie, there is very strong evidence of the term, as applied to this ceremony, having been adopted from the customs of the Hindu inhabitants of the peninsula of India, in whose language it has a different meaning. Among others who have described their rites is M. Soanerat. In speaking of the mode of marriage called *pariam*, which, like the *jujur*, "n'est autre chose qu'un achat que le mari fait de sa femme," he says, "le mari doit aussi fournir le *tali*, petit joyau d'or, qu'il attache avec un cordon au col de la fille; c'est la dernière cérémonie; elle donne la sanction au mariage, qui ne peut plus être rompu dès que le *tali* est attaché." Voyage aux Indes, &c. tom. 1. p. 70. The reader will also find the Sumatran mode of marriage by *ambel anak*, or adoption, exactly described at p. 72. An engraving of the *tali* is given by P. Paolino, *Systema Brahmanicum*, tab. xxii. This resemblance is not confined to the rites of marriage, for it is remarked by Sir W. Jones that, "among the laws of the Sumatrans two positive rules concerning sureties and interest appear to be taken word for word from the Indian legislators." As. Res. Vol. III. p. 9.

consideration) it would be deemed scandalous in the father to listen to any other proposals. When there is a difficulty in producing the necessary sum, it is not uncommon to resort to an expedient termed *menḡiring jujur*, that is, to continue a debtor with the family until he can raise money sufficient to redeem himself; and after this, long credit is usually given for the remainder. Years often elapse, if the families continue on good terms, without the debt being demanded, particularly when an hundred and four dollars have been paid, unless distress obliges them to it. Sometimes it remains unadjusted to the second and third generation, and it is not uncommon to see a man suing for the *jujur* of the sister of his grandfather. These debts constitute, in fact, the chief part of their substance; and a person is esteemed rich who has several of them due to him, for his daughters, sisters, aunts, and great aunts. Debts of this nature are looked upon as sacred, and are scarcely ever lost. In *Passummah*, if the race of a man is extinct, and some of these remain unpaid, the *dusun* or village to which the family belonged, must make it good to the creditor; but this is not insisted upon amongst the *Rejangs*.

In lieu of paying the *jujur*, a barter transaction, called *libei*, sometimes takes place, where one *gadis* (virgin) is given in exchange for another; and it is not unusual to borrow a girl for this purpose, from a friend or relation, the borrower binding himself to replace her, or pay her *jujur*, when required. A man who has a son and daughter, gives the latter in exchange for a wife to the former. The person who receives her, disposes of her as his own child, or marries her himself. A brother will give his sister in exchange for a wife, or, in default of such, procure a cousin for the purpose. If the girl given in exchange be under age, a certain allowance per annum is made, till she becomes marriageable. *Beguppok* is a mode of marriage differing a little from the common *jujur*, and, probably, only taking place where a parent wants to get off a child labouring under some infirmity or defect. A certain sum is in this case fixed, below the usual custom, which, when paid, is in full for her value, without any appendages. In other cases likewise, the *jujur* is sometimes lessened, and sometimes increased, by mutual agreement; but on trials it is always estimated at an hundred and twenty dollars. If

a wife dies soon after marriage, or at any time without children, the full *jujur* cannot be claimed; it is reduced to eighty dollars; but should more than that have been laid down in the interim, there is no refunding. The *jujur* of a widow, which is generally eighty dollars, without appendages, is again reduced upon a third marriage, allowances being made for dilapidation. A widow, being with child, cannot marry again till she is delivered, without incurring a penalty. In divorces it is the same. If there be no appearance of pregnancy, she must yet abstain from making another choice, during the period of three months and ten days.

When the relations and friends of the man go in form to the parents of the girl to settle the terms of the marriage, they pay at that time the *adat besasala*, or earnest, of six dollars generally; and these kill a goat or a few fowls to entertain them. It is usually some space of time (except in cases of *telari gadis* or elopement) after the payment of the *besasala*, before the wedding takes place; but, when the father has received that, he cannot give his daughter to any other person, without incurring a fine; which the young lady sometimes renders him liable to; for whilst the old folk are planning a match by *patutan*, or regular agreement between families, it frequently happens that *miss* disappears with a more favoured swain, and secures a match of her own choice. The practice styled *telari gadis*, is not the least common way of determining a marriage, and from a spirit of indulgence and humanity, which few codes can boast, has the sanction of the laws. The father has only the power left, of dictating the mode of marriage, but cannot take his daughter away, if the lover is willing to comply with the custom in such cases. The girl must be lodged, unviolated, in the house of some respectable family, till the relations are advised of the *enlèvement*, and settle the terms. If, however, upon immediate pursuit, they are overtaken on the road, she may be forced back, but not after she has taken sanctuary.

By the Mosaic law, if a man left a widow, without children, his brother was to marry her. Among the Sumatrans, with or without children, the brother, or nearest male relation of the deceased, unmarried, (the

(the father excepted) takes the widow. This is practised both by Malays and country people. The brother, in taking the widow to himself, becomes answerable for what may remain due of her purchase money, and in every respect represents the deceased. This is phrased *ganti tikar bantul'nia*—supplying his place on his mat and pillow.

Chastity prevails more, perhaps, among these than any other people. It is so materially the interest of the parents to preserve the virtue of their daughters unsullied, as they constitute the chief of their substance, that they are particularly watchful in this respect. But as marriages in general do not take place so early as the forwardness of nature in that climate would admit, it will sometimes happen, notwithstanding their precaution, that a young woman, not chusing to wait her father's pleasure, tastes the fruit by stealth. When this is discovered, he can oblige the man to marry her, and pay the *jujur*; or, if he chuses to keep his daughter, the seducer must make good the difference he has occasioned in her value, and also pay the fine, called *tippong bumi*, for removing the stain from the earth. Prostitution for hire is, I think, unknown in the country, and confined to the more polite *bazars*, where there is usually a concourse of sailors and others, who have no honest settlement of their own, and whom, therefore, it is impossible to restrain from promiscuous concubinage. At these places, vice generally reigns in a degree proportioned to the number and variety of people of different nations who inhabit them, or occasionally resort thither. From the scenes which these sea-ports present, travellers too commonly form their judgment, and imprudently take upon them to draw, for the information of the world, a picture of the manners of a people.

Chastity of
the women.

The different species of horrid and disgusting crimes, which are emphatically denominated, against nature, are unknown on Sumatra; nor have any of their languages terms to express such ideas.

Incest, or the intermarriage of persons within a certain degree of consanguinity, which is, perhaps, (at least after the first degree) rather an offence against the institutions of human prudence, than a natural crime, is forbidden by their customs, and punishable by fine: yet the guilt is often

Incest.

often expiated by a ceremony, and the marriages, in many instances, confirmed.

Adultery. Adultery is punishable by fine; but the crime is rare, and suits on the subject still less frequent. The husband, it is probable, either conceals his shame, or revenges it with his own hand.

Divorces. If a man would divorce a wife he has married by *jujur*, he may claim back what he has paid in part, less twenty-five dollars, the *adat charo*, for the damage he has done her; but if he has paid the *jujur* in full, the relations may chuse whether they will receive her or not; if not, he may sell her. If a man has paid part of a *jujur*, but cannot raise the remainder, though repeatedly dunned for it, the parents of the girl may obtain a divorce; but if it is not with the husband's concurrence, they lose the advantage of the *charo*, and must refund all they have received. A woman married by *jujur* must bring with her, effects to the amount of ten dollars, or, if not, it is deducted from the sum; if she brings more, the husband is accountable for the difference. The original ceremony of divorce consists in cutting a rattan-cane in two, in presence of the parties, their relations, and the chiefs of the country.

Second mode of marriage. In the mode of marriage by *ambel anak*, the father of a virgin makes choice of some young man for her husband, generally from an inferior family, which renounces all further right to, or interest in, him, and he is taken into the house of his father-in-law, who kills a buffalo on the occasion, and receives twenty dollars from the son's relations. After this, the *buruk baik'nia* (the good and bad of him) is vested in the wife's family. If he murders or robs, they pay the *banġun*, or the fine. If he is murdered, they receive the *banġun*. They are liable to any debts he may contract after marriage; those prior to it remaining with his parents. He lives in the family, in a state between that of a son and a debtor. He partakes as a son of what the house affords, but has no property in himself. His rice plantation, the produce of his pepper garden, with every thing that he can gain or earn, belong to the family. He is liable to be divorced at their pleasure, and though he has children,
must

must leave all, and return naked as he came. The family sometimes indulge him with leave to remove to a house of his own, and take his wife with him; but he, his children, and effects, are still their property. If he has not daughters by the marriage, he may redeem himself and wife, by paying her *jujur*; but if there are daughters before they become emancipated, the difficulty is enhanced, because the family are likewise entitled to their value. It is common, however, when they are upon good terms, to release him, on the payment of one *jujur*, or at most with the addition of an *adat* of fifty dollars. With this addition, he may insist upon a release, whilst his daughters are not marriageable. If the family have paid any debts for him, he must also make them good. Should he contract more than they approve of, and they fear his adding to them, they procure a divorce, and send him back to his parents; but must pay his debts to that time. If he is a notorious spendthrift, they outlaw him, by means of a writ presented to the magistrate. These are inscribed on slips of bamboo with a sharp instrument, and I have several of them in my possession. They must banish him from home, and if they receive him again, or assist him with the smallest sum, they are liable to all his debts. On the prodigal son's return, and assurance of amendment, this writ may be redeemed, on payment of five dollars to the *proattins*, and satisfying the creditors. This kind of marriage is productive of much confusion, for till the time it takes place, the young man belongs to one *dusun* and family, and afterwards to another, and as they have no records to refer to, there is great uncertainty in settling the time when debts were contracted, and the like. Sometimes the redemption of the family, and their return to the former *dusun*, take place in the second or third generation; and in many cases it is doubtful whether they ever took place or not; the two parties contradicting each other, and, perhaps, no evidence to refer to. Hence arise various and intricate *bechars*.

Besides the modes of marriage above described, a third form, called *semando*, has been adopted from the Malays, and thence termed *semando malayo* or *mardika* (free). This marriage is a regular treaty between the parties, on the footing of equality. The *adat* paid to the girl's friends

Third, or
Malayan
mode of
marriage.

friends has usually been twelve dollars. The agreement stipulates, that all effects, gains, or earnings, are to be equally the property of both, and, in case of divorce by mutual consent, the stock, debts, and credits, are to be equally divided. If the man only insists on the divorce, he gives the woman her half of the effects, and loses the twelve dollars he has paid. If the woman only claims the divorce, she forfeits her right to the proportion of the effects, but is entitled to keep her *tikar*, *bantal*, and *dandan* (paraphernalia), and her relations are liable to pay back the twelve dollars; but it is seldom demanded. This mode, doubtless the most conformable to our ideas of conjugal right and felicity, is that which the chiefs of the *Rejang* country have formally consented to establish throughout their jurisdiction, and to their orders the influence of the Malayans priests will contribute to give efficacy.

In the *ambel anak* marriage, according to the institutions of *Passum-mah*, when the father resolves to dismiss the husband of his daughter, and send him back to his *dusun*, the sum for which he can redeem his wife and family is an hundred dollars: and if he can raise that, and the woman is willing to go with him, the father cannot refuse them; and now the affair is changed into a *kulo* marriage; the man returns to his former *tuñgguan* (settlement or family), and becomes of more consequence in society. These people are no strangers to that sentiment which we call a regard to family. There are some families among them more esteemed than others, though not graced with any title or employment in the state. The origin of this distinction it is difficult to trace; but it may have arisen from a succession of men of abilities, or from the reputation for wisdom or valour of some ancestor. Every one has a regard to his race; and the probability of its being extinct is esteemed a great unhappiness. This is what they call *tuñgguan putus*, and the expression is used by the lowest member of the community. To have a wife, a family, collateral relations, and a settled place of residence, is to have a *tuñgguan*, and this they are anxious to support and perpetuate. It is with this view, that when a single female only remains of a family, they marry her by *ambel anak*; in which mode the husband's consequence is lost in the wife's, and in her children the *tuñgguan* of her father

father is continued. They find her a husband that will *menegga tungguan*, or, as it is expressed amongst the Rejangs *menegga rumah*, set up the house again.

The *semando* marriage is little known in *Passummah*. I recollect that a *pañgeran* of *Manna* having lost a son by a marriage of this kind with a Malay woman, she refused, upon the father's death, to let the boy succeed to his dignities, and at the same time become answerable for his debts, and carried him with her from the country; which was productive of much confusion. The regulations there in respect to incontinence have much severity, and fall particularly hard on the girl's father, who not only has his daughter spoiled, but must also pay largely for her frailty. To the northward, the offence is not punished with so much rigour, yet the instances are there said to be rarer, and marriage is more usually the consequence. In other respects, the customs of *Passummah* and *Rejang* are the same in these matters.

The rites of marriage, *nikah*, (from the Arabian) consist simply in joining the hands of the parties, and pronouncing them man and wife, without much ceremony, excepting the entertainment which is given on the occasion. This is performed by one of the fathers, or the chief of the *dusun*, according to the original customs of the country; but where Mahometanism has found its way, a priest or *imām* executes the business.

Rites of marriage.

But little apparent courtship precedes their marriages. Their manners do not admit of it: the *bujang* and *gadis* (youth of each sex) being carefully kept asunder, and the latter seldom trusted from under the wing of their mothers. Besides, courtship, with us, includes the idea of humble entreaty on the man's side, and favour and condescension on the part of the woman, who bestows person and property for love. The Sumatran, on the contrary, when he fixes his choice, and pays all that he is worth, for the object of it, may naturally consider the obligation on his side. But still, they are not without gallantry. They preserve a degree of delicacy and respect towards the sex, which might justify their

Courtship.

Marriage
festivals.

retorting on many of the polished nations of antiquity, the epithet of barbarians. The opportunities which the young people have, of seeing and conversing with each other, are at the *bimbangs*, or public festivals, held at the *balci*, or town-hall of the *dusun*. On these occasions, the unmarried people meet together, and dance and sing in company. It may be supposed that the young ladies cannot be long without their particular admirers. The men, when determined in their regards, generally employ an old woman as their agent, by whom they make known their sentiments, and send presents to the female of their choice. The parents then interfere, and the preliminaries being settled, a *bimbang* takes place. At these festivals, a goat, a buffalo, or several, according to the rank of the parties, are killed, to entertain, not only the relations and invited guests, but all the inhabitants of the neighbouring country who chuse to repair to them. The greater the concourse, the more is the credit of the host, who is generally, on these occasions, the father of the girl; but the different branches of the family, and frequently all the people of the *dusun*, contribute a quota of rice.

Order ob-
served.

The young women proceed in a body to the upper end of the *balci*, where there is a part divided off for them, by a curtain. The floor is spread with their best mats, and the sides and ceiling of that extremity of the building are hung with pieces of chintz, palampores, and the like. They do not always make their appearance before dinner; that time, with part of the afternoon, previous to a second or third meal, being appropriated to cock-fighting, and other diversions peculiar to the men. Whilst the young are thus employed, the old men consult together upon any affair that may be at the time in agitation; such as repairing a public building, or making reprisals upon the cattle of a neighbouring people. The *bimbangs* are often given on occasions of business only, and as they are apt to be productive of cabals, the Europeans require that they shall not be held without their knowledge and approbation. To give authority to their contracts and other deeds, whether of a public or private nature, they always make one of these feasts. Writings, say they, may be altered or counterfeited, but the memory of what is transacted and concluded in the presence of a thousand witnesses, must

must remain sacred. Sometimes, in token of the final determination of an affair, they cut a notch in a post, before the chiefs; which they call *tako kayu*.

In the evening their softer amusements take place; of which the dances are the principal. These are performed either singly, or by two women, two men, or with both mixed. Their motions and attitudes are usually slow, and too much forced to be graceful; approaching often to the lascivious, and not unfrequently the ludicrous. This is, I believe, the general opinion formed of them by Europeans, but it may be the effect of prejudice. Certain I am, that our usual dances are, in their judgment, to the full as ridiculous. The minuets they compare to the fighting of two game-cocks, alternately approaching and receding. Our country-dances they esteem too violent and confused, without shewing grace or agility. The stage dances, I have not a doubt, would please them. Part of the female dress, called the *salendang*, which is usually of silk, with a gold head, is tied round the waist, and the ends of this, they, at times, extend behind them with their hands. They bend forward as they dance, and usually carry a fan, which they close and strike smartly against their elbows, at particular cadences. They keep time well, and the partners preserve a consistency with each other, though the figure and steps are *ad libitum*. A brisker movement is sometimes adopted, which proves more conformable to the taste of the English spectators.

Amusement
of dancing.

Dancing is not the only amusement on these occasions. A *gadis* sometimes rises, and leaning her face on her arm, supporting herself against a pillar, or the shoulder of one of her companions, with her back to the audience, begins a tender song. She is soon taken up, and answered, by one of the *bujangs* in company, whose greatest pretensions to gallantry and fashion are founded on an adroitness at this polite accomplishment. The uniform subject, on such occasions, is love, and as the words are extempore, there are numberless degrees of merit in the composition, which is sometimes surprisingly well turned, quaint, and even witty. Professed story-tellers are sometimes introduced, who are raised on a little stage, and during several hours arrest the attention of their

Singing.

audience, by the relation of wonderful and interesting adventures. There are also characters of humour amongst them, who, by buffoonery, mimicry, punning, repartee, and satire, (rather of the Sardonic kind) are able to keep the company in laughter, at intervals, during the course of a night's entertainment. The assembly seldom breaks up before daylight, and these *bimbangs* are often continued for several days and nights together, till their stock of provisions is exhausted. The young men frequent them in order to look out for wives, and the lasses of course set themselves off to the best advantage. They wear their best silken dresses, of their own weaving; as many ornaments of filigree as they possess; silver rings upon their arms and legs; and earrings of a particular construction. Their hair is variously adorned with flowers, and perfumed with oil of benzoin. Civet is also in repute, but more used by the men. To render their skin fine, smooth, and soft, they make use of a white cosmetic, called *pupur*. The mode of preparing it is as follows. The basis is fine rice, which is a long time steeped in water, and let to ferment, during which process the water becomes of a deep red colour, and highly putrid, when it is drained off, and fresh added successively until the water remains clear, and the rice subsides in the form of a fine, white paste. It is then exposed to the sun to dry, and being reduced to a powder, they mix with it ginger, the leaves of a plant called by them *dilam*, and by Europeans patch-leaf (*melissa lotoria*, R.), which gives to it a peculiar smell, and also, as is supposed, a cooling quality. They add likewise the flowers of the *jagong* (maiz); *kayu chendana* (sandal wood); and the seeds of a plant called there *kapas antu* (fairy-cotton), which is the *hibiscus abelmoschus*, or musk seed. All these ingredients, after being moistened and well mixed together, are made up into little balls, and when they would apply the cosmetic, these are diluted with a drop of water, rubbed between the hands, and then on the face, neck, and shoulders. They have an apprehension, probably well founded, that a too abundant or frequent application, will, by stopping the pores of the skin, bring on a fever. It is used, with good effect, to remove that troublesome complaint, so well known to Europeans in India, by the name of the prickly heat; but it is not always safe for strangers thus to check the operations of nature in a warm climate. The Sumatran girls, as well as our English maidens, entertain a favourable opinion of the

Dresses.

Cosmetic
used, and
mode of
preparing
it.

the virtues of morning dew, as a beautifier, and believe that by rubbing it to the roots of the hair, it will strengthen and thicken it. With this view they take pains to catch it before sun-rise, in vessels, as it falls.

If a wedding is the occasion of the *bimbang*, the couple are married, perhaps, the second or third day; but it may be two or three more, ere the husband can get possession of his bride; the old matrons making it a rule to prevent him, as long as possible, and the bride herself holding it a point of honour, to defend to extremity that jewel, which she would yet be disappointed in preserving.^a They sit up in state, at night, on raised cushions, in their best clothes and trinkets. They are sometimes loaded on the occasion, with all the finery of their relations, or even the whole *dusun*; and carefully eased of it when the ceremony is over. But this is not the case with the children of persons of rank. I remember being present at the marriage of a young woman, whose beauty would not have disgraced any country, with a son of *Raddin*, prince of *Madura*, to whom the English gave protection from the power of the Dutch, after his father had fallen a sacrifice.^b She was decked in un-borrowed plumes. Her dress was eminently calculated to do justice to a fine person; her hair, in which consists their chief pride, was disposed with extreme grace; and an uncommon elegance and taste were displayed in the workmanship and adjustment of her ornaments. It must be

Consummation
of marriages.

^a It is recorded, that the jealousy between the English and Dutch at *Bantam*, arose from a preference shewn to the former by the king, at a festival which he gave upon obtaining a victory of this nature, which his bride had long disputed with him. For a description of a Malayan wedding, with an excellent plate representing the conclusion of the ceremony and the sleeping apartment, I beg to refer the reader to Captain Forrest's *Voyage to New Guinea*, p. 286, 4to. edit. The bed-place is described at p. 232, and the processional car (*perurakan*) at p. 241. His whole account of the domestic manners of the people of *Mindanao*, at the court of which he lived on terms of familiarity, will be found highly amusing.

^b The circumstances of this disgraceful affair are preserved in a book, entitled "A Voyage to the East Indies in 1747 and 1748." This *Raddin Tamanjung*, a most intelligent and respectable man, died at Bencoolen in the year 1790. His sons possess the good qualities of their father, and are employed in the Company's service.

be confessed, however, that this taste is by no means general, especially amongst the country people. Simplicity, so essential to the idea, is the characteristic of a rude and quite uncivilized people; and is again adopted by men in their highest state of refinement. The Sumatrans stand removed from both these extremes. Rich and splendid articles of dress and furniture, though not often procured, are the objects of their vanity and ambition.

The *bimbangs* are conducted with great decorum and regularity. The old women are very attentive to the conduct of the girls, and the male relations are highly jealous of any insults that may be shewn them. A lad, at one of these entertainments, asked another his opinion of a *gadis* who was then dancing. "If she was plated with gold," replied he, "I would not take her for my concubine, much less for my wife." A brother of the girl happened to be within hearing, and called him to account for the reflection thrown on his sister. Krises were drawn, but the bystanders prevented mischief. The brother appeared the next day, to take the law of the defamer, but the gentleman, being of the *risau* description, had absconded, and was not to be found.

Number of
wives.

The customs of the Sumatrans permit their having as many wives by *jujur*, as they can compass the purchase of, or afford to maintain; but it is extremely rare that an instance occurs of their having more than one, and that only among a few of the chiefs. This continence they in some measure owe to their poverty. The dictates of frugality are more powerful with them, than the irregular calls of appetite, and make them decline an indulgence, that their law does not restrain them from. In talking of polygamy, they allow it to be the privilege of the rich, but regard it as a refinement which the poor *Rejangs* cannot pretend to. Some young *risaus* have been known to take wives in different places, but the father of the first, as soon as he hears of the second marriage, procures a divorce. A man married by *semando* cannot take a second wife, without repudiating the first, for this obvious reason, that two or more persons could not be equally entitled to the half of his effects.

Montesquieu

Montesquieu infers, that the law which permits polygamy is physically conformable to the climate of Asia. The season of female beauty precedes that of their reason, and from its prematurity soon decays. The empire of their charms is short. It is therefore natural, the president observes, that a man should leave one wife to take another: that he should seek a renovation of those charms which had withered in his possession. But are these the real circumstances of polygamy? Surely not. It implies the cotemporary enjoyment of women in the same predicament; and I should consider it as a vice, that has its source in the influence of a warm atmosphere upon the passions of men, which, like the cravings of other disordered appetites, make them miscalculate their wants. It is, probably, the same influence, on less rigid nerves, that renders their thirst of revenge so much more violent, than among northern nations; but we are not, therefore, to pronounce murder to be physically conformable to a southern climate. Far be it from my intention, however, to put these passions on a level; I only mean to shew, that the president's reasoning proves too much. It must further be considered, that the genial warmth, which expands the desires of the men, and prompts a more unlimited exertion of their faculties, does not inspire their constitutions with proportionate vigour; but, on the contrary, renders them, in this respect, inferior to the inhabitants of the temperate zone; whilst it equally influences the desires of the opposite sex, without being found to diminish from their capacity of enjoyment. From which I would draw this conclusion, that if nature intended that one woman only should be the companion of one man, in the colder regions of the earth, it appears also intended, *à fortiori*, that the same law should be observed in the hotter; inferring nature's design, not from the desires, but from the abilities with which she has endowed mankind.

Question of
polygamy.

Montesquieu has further suggested, that the inequality in the comparative numbers of each sex born in Asia, which is represented to be greatly superior on the female side, may have a relation to the law that allows polygamy. But there is strong reason to deny the reality of this supposed excess. The *Japanese* account, taken from Kæmpfer, which makes them to be in the proportion of twenty-two to eighteen, is very inconclusive,

inconclusive, as the numbering of the inhabitants of a great city can furnish no proptest; and the account of births at *Bantam*, which states the number of girls to be ten to one boy, is not only manifestly absurd, but positively false. I can take upon me to assert, that the proportion of the sexes, throughout Sumatra, does not sensibly differ from that ascertained in Europe; nor could I ever learn from the inhabitants of the many eastern islands whom I have conversed with, that they were conscious of any disproportion in this respect.

Connexion
between poly-
gamy and
purchase of
wives.

But from whatever source we derive polygamy, its prevalence seems to be universally attended with the practice of giving a valuable consideration for the woman, instead of receiving a dowry with her. This is a natural consequence. Where each man endeavours to engross several, the demand for the commodity, as a merchant would express it, is increased, and the price of course enhanced. In Europe, on the contrary, where the demand is small; whether owing to the paucity of males from continual diminution; their coldness of constitution, which suffers them rather to play with the sentimental, than act from the animal passion; their corruption of manners leading them to promiscuous concubinage; or, in fine, the extravagant luxury of the times, which too often renders a family an insupportable burthen;--whatever may be the cause, it becomes necessary, in order to counteract it, and produce an additional incitement to the marriage state, that a premium be given with the females. We find in the history of the earliest ages of the world, that where a plurality of women was allowed of, by law or custom, they were obtained by money or service. The form of marriage by *semando*, among the Malays, which admits but of one partner, requires no sum to be paid by the husband to the relations of the wife, except a trifle, by way of token, or to defray the expences of the wedding-feast. The circumstance of the *rejangs* confining themselves to one, and at the same time giving a price for their wives, would seem an exception to the general rule laid down; but this is an accidental, and perhaps temporary restraint, arising, it may be, from the European influence, which tends to make them regular and industrious, but keeps them poor: affords the means of subsistence to all, but the opportunity of acquiring riches to few or none. In their genuine state, war and plunder caused a rapid fluctuation of property; the
little

little wealth now among them, derived mostly from the India Company's expenditure, circulates through the country in an equal stream, returning chiefly, like the water exhaled in vapours from the sea, to its original source. The custom of giving *jujurs* had most probably its foundation in polygamy; and the superstructure subsists, though its basis is partly mouldered away; but being scarcely tenatable, the inhabitants are inclined to quit, and suffer it to fall to the ground. Moderation in point of women destroying their principle, the *jujurs* appear to be devoid of policy. Open a new spring of luxury, and polygamy, now confined to a few individuals amongst the chiefs, will spread throughout the people. Beauty will be in high request; each fair one will be sought for by many competitors; and the payment of the *jujur* be again esteemed a reasonable equivalent for possession. Their acknowledging the custom under the present circumstances to be a prejudicial one, so contrary to the spirit of eastern manners, which is ever marked with a blind veneration for the establishments of antiquity, contributes to strengthen considerably the opinion I have advanced.

Through every rank of the people there prevails a strong spirit of Gaming.
gaming, which is a vice that readily insinuates itself into minds naturally indisposed to the avocations of industry; and being in general a sedentary occupation, is more adapted to a warm climate, where bodily exertion is in few instances considered as an amusement. Beside the common species of gambling with dice, which, from the term *dadu* applied to it, was evidently introduced by the Portuguese, they have several Dice.
others; as the *judi*, a mode of playing with small shells, which are taken Other modes.
up by handfuls, and being counted out by a given number at a time (generally that of the party engaged), the success is determined by the fractional number remaining, the amount of which is previously guessed at by each of the party. They have also various games on chequered boards or other delineations, and persons of superior rank are in general versed in the game of chess, which they term *māin gūjah*, or the game Chess.
of the elephant, naming the pieces as follows: king, *raja*; queen or vizir, *mantri*; bishop or elephant, *gajah*; knight or horse, *kuda*; castle, rook, or chariot, *tēr*; and pawn or foot-soldier, *bidak*. For check! they use the word *sah*; and for check-mate, *māt* or *mati*. Among these
2 N
names,

names, the only one that appears to require observation, as being peculiar, is that for the castle or rook, which they have borrowed from the *Tamul* language of the peninsula of India, wherein the word *tēr* (answering to the Sanskrit *rat'ha*) signifies a chariot, (particularly such as are drawn in the processions of certain divinities), and not unaptly transferred to this military game, to complete the constituent parts of an army. Gambling, especially with dice, is rigorously forbidden throughout the pepper districts, because it is not only the child, but the parent of idleness, and by the events of play often throws whole villages into confusion. Debts contracted on this account are declared to be void.

Cock-fighting. To cock-fighting they are still more passionately addicted, and it is indulged to them under certain regulations. Where they are perfectly independent, their propensity to it is so great, that it resembles rather a serious occupation, than a sport. You seldom meet a man travelling in the country, without a cock under his arm, and sometimes fifty persons in a company, when there is a *bimbang* in one of the neighbouring villages. A country-man coming down, on any occasion, to the bazar, or settlement at the mouth of the river, if he boasts the least degree of spirit, must not be unprovided with this token of it. They often game high at their meetings; particularly when a superstitious faith in the invincibility of their bird has been strengthened by past success. An hundred Spanish dollars is no very uncommon risk, and instances have occurred of a father's staking his children or wife, and a son his mother or sisters, on the issue of a battle; when a run of ill luck has stripped them of property, and rendered them desperate. Quarrels, attended with dreadful consequences, have often arisen on these occasions.

**Rules of
cocking.**

By their customs, there are four umpires appointed to determine on all disputed points in the course of the battles; and from their decision there lies no appeal; except the Gothic appeal to the sword. A person who loses, and has not the ability to pay, is immediately proscribed, departs with disgrace, and is never again suffered to appear at the *galangang*. This cannot with propriety be translated, a *cock-pit*, as it is generally a spot on the level ground, or a stage erected, and covered in. It is inclosed with a railing, which keeps off the spectators; none but the handlers

handlers and heelers being admitted within side. A man who has an high opinion of, and regard for his cock, will not fight him under a certain number of dollars, which he places in order on the floor: his poorer adversary is perhaps unable to deposit above one half: the standers-by make up the sum, and receive their dividends in proportion, if successful. A father, at his death-bed, has been known to desire his son to take the first opportunity of matching a certain cock, for a sum equal to his whole property, under a blind conviction of its being *betuah*, or invulnerable.

Cocks of the same colour are never matched, but a grey against a pile, Matches. a yellow against a red, or the like. This might have been originally designed to prevent disputes, or knavish impositions. The Malay breed of cocks is much esteemed by connoisseurs who have had an opportunity of trying them. Great pains is taken in the rearing and feeding; they are frequently handled, and accustomed to spar in public, in order to prevent any shyness. Contrary to our laws, the owner is allowed to take up and handle his cock during the battle, to clear his eye of a feather, or his mouth of blood. When a cock is killed, or runs, the other must have sufficient spirit and vigour left to peck at him three times, on his being held to him for that purpose, or it becomes a drawn battle; and sometimes an experienced cocker will place the head of his vanquished bird, in such an uncouth posture, as to terrify the other, and render him unable to give this proof of victory. The cocks are never trimmed, but matched in full feather. The artificial spur used in Sumatra, resembles in shape the blade of a scimitar, and proves a more destructive weapon than the European spur. It has no socket, but is tied to the leg, and in the position of it, the nicety of the match is regulated. As in horse-racing, weight is proportioned to inches, so in cocking, a bird of superior weight and size is brought to an equality with his adversary, by fixing the steel spur so many scales of the leg above the natural spur, and thus obliging him to fight with a degree of disadvantage. It rarely happens that both cocks survive the combat.

In the northern parts of the island, where gold-dust is the common medium of gambling, as well as of trade, so much is accidentally dropt

in weighing and delivering, that at some cock-pits, where the resort of people is great, the sweepings are said, probably with exaggeration, to be worth upwards of a thousand dollars per annum to the owner of the ground ; beside his profit of two fanams (five-pence) for each battle.

Quail-fighting. In some places they match quails, in the manner of cocks. These fight with great inveteracy, and endeavour to seize each other by the tongue. The Achinese bring also into combat the dial bird (*murei*) which resembles a small magpie, but has an agreeable, though imperfect note. They sometimes engage one another on the wing, and drop to the ground in the struggle.

Fencing. They have other diversions of a more innocent nature. Matches of fencing, or a species of tournament, are exhibited on particular days ; as at the breaking up of their annual fast, or month of *ramadan*, called there the *puasa*. On these occasions they practise strange attitudes, with violent contorsions of the body, and often work themselves up to a degree of frenzy ; when the old men step in, and carry them off. These exercises, in some circumstances, resemble the idea which the ancients have given us of the *pyrrhic* or war dance ; the combatants moving at a distance from each other, in cadence, and making many turns and springs, unnecessary in the representation of a real combat. This entertainment is more common among the Malays, than in the country. The chief weapons of offence used by these people, are the *kujur* or lance, and the *kris*. This last is properly Malayan, but in all parts of the island, they have a weapon equivalent, though in general less curious in its structure, wanting that waving in the blade, for which the *kris* is remarkable, and approaching nearer to daggers or knives.

Among their exercises we never observe jumping or running. They smile at the Europeans, who, in their excursions, take so many unnecessary leaps. The custom of going barefoot, may be a principal impediment to this practice, in a country overrun with thorny shrubs, and where no fences occur to render it a matter of expediency.

**Diversion of
tossing a
ball.**

They have a diversion similar to that described by Homer, as practised

tised among the Phæacians, which consists in tossing an elastic wicker ball, or round basket of split rattans, into the air, and from one player to another. in a peculiar manner. This game is called by the Malays *sipak raga*, or in the dialect of Bencoolen, *chipak rago*, and is played by a large party standing in an extended circle, who endeavour to keep up the ball, by striking it either perpendicularly, in order to receive it again, or obliquely to some other person of the company, with the foot or the hand, the heel or the toe, the knee, the shoulder, the head, or with any other part of the body; the merit appearing to consist in producing the effect in the least obvious or most whimsical manner; and in this sport many of them attain an extraordinary degree of expertness. Among the plates of Lord Macartney's Embassy will be found the representation of a similar game, as practised by the natives of Cochin-china.

The Sumatrans, and more particularly the Malays, are much attached, in common with many other eastern people, to the custom of smoking *opium*. Smoking of
opium. The poppy which produces it not growing on the island, it is annually imported from Bengal in considerable quantities, in chests containing an hundred and forty pounds each. It is made up in cakes of five or six pounds weight, and packed with dried leaves; in which situation it will continue good and vendible for two years, but after that period grows hard, and diminishes considerably in value. It is of a darker colour, and is supposed to have less strength than the Turkey opium. About an hundred and fifty chests are consumed annually on the West coast of Sumatra; where it is purchased, on an average, at three hundred dollars the chest, and sold again, in smaller quantities, at five or six. But, on occasions of extraordinary scarcity, I have known it to sell for its weight in silver, and a single chest to fetch upwards of three thousand dollars.

The method of preparing it for use is as follows. The raw opium is Preparation. first boiled or seethed in a copper vessel; then strained through a cloth, to free it from impurities; and then a second time boiled. The leaf of the *tambaku*, shred fine, is mixed with it, in a quantity sufficient to absorb the whole; and it is afterwards made up into small pills, about the size
of

of a pea, for smoking. One of these being put into the small tube that projects from the side of the opium pipe, that tube is applied to a lamp, and the pill being lighted, is consumed at one whiff or inflation of the lungs, attended with a whistling noise. The smoke is never emitted by the mouth; but usually receives vent through the nostrils, and sometimes, by adepts, through the passage of the ears and eyes. This preparation of the opium is called *maddat*, and is often adulterated in the process, by mixing *jaggri*, or pine sugar, with it; as is the raw opium, by incorporating with it the fruit of the *pisang* or plantain.

Effects of
opium.

The use of opium among these people, as that of intoxicating liquors among other nations, is a species of luxury which all ranks adopt according to their ability, and which, when once become habitual, it is almost impossible to shake off. Being, however, like other luxuries, expensive, few only, among the lower or middling class of people, can compass the regular enjoyment of it, even where its use is not restrained; as it is among the pepper-planters, to the times of their festivals. That the practice of smoking opium must be in some degree prejudicial to the health, is highly probable; yet I am inclined to think that effects have been attributed to it, much more pernicious to the constitution than it in reality causes. The *bugis* soldiers, and others in the Malay bazars, whom we see most attached to it, and who use it to excess, commonly appear emaciated; but they are in other respects abandoned and debauched. The *Limun* and *Batang Assei* gold-traders, on the contrary, who are an active, laborious class of men, but yet indulge as freely in opium as any others whatever, are, notwithstanding, the most healthy and vigorous people to be met with on the island. It has been usual also to attribute to the practice, destructive consequences of another nature; from the frenzy it has been supposed to excite in those who take it in quantities. But this should probably rank with the many errors that mankind have been led into, by travellers addicted to the marvellous; and there is every reason to believe, that the furious quarrels, desperate assassinations, and sanguinary attacks, which the use of opium is said to give birth to, are idle notions, originally adopted through ignorance, and since maintained, from the mere want of investigation, without having any solid foundation. It is not to be controverted, that those desperate acts of in-

discriminate

discriminate murder, called by us, *mucks*, and by the natives, *meñgamok*, do actually take place, and frequently too, in some parts of the East (in Java in particular) but it is not equally evident that they proceed from any intoxication, except that of their unruly passions. Too often they are occasioned by excess of cruelty and injustice in their oppressors. On the West coast of Sumatra about twenty thousand pounds weight of this drug are consumed annually, yet instances of this crime do not happen, (at least within the scope of our knowledge) above once in two or three years. During my residence there I had an opportunity of being an eye-witness but to one *muck*. The slave of a Portuguese woman, a man of the island of *Nias*, who in all probability had never handled an opium pipe in his life, being treated by his mistress with extreme severity, for a trifling offence, vowed he would have revenge if she attempted to strike him again; and ran down the steps of the house, with a knife in each hand, as it is said. She cried out, *meñgamok*! The civil guard was called, who having the power, in these cases, of exercising summary justice, fired half a dozen rounds into an outhouse where the unfortunate wretch had sheltered himself on their approach; and from whence he was at length dragged, covered with wounds. Many other *mucks* might perhaps be found, upon scrutiny, of the nature of the foregoing, where a man of strong feelings was driven, by excess of injury, to domestic rebellion.

It is true that the Malays, when in a state of war they are bent on any daring enterprize, fortify themselves with a few whiffs of opium, to render them insensible to danger; as the people of another nation are said to take a dram for the same purpose; but it must be observed, that the resolution for the act precedes, and is not the effect of the intoxication. They take the same precaution, previous to being led to public execution; but on these occasions shew greater signs of stupidity than frenzy. Upon the whole, it may be reasonably concluded, that the sanguinary achievements, for which the Malays have been famous, or infamous rather, in history, are more justly to be attributed to the natural ferocity of their disposition, or to the influence upon their manners of a particular state of society, than to the qualities of any drug whatever. The pretext of the soldiers of the country-guard for using opium is, that

that it may render them watchful on their nightly posts : we, on the contrary, administer it to procure sleep ; and according to the quantity it has either effect. The delirium it produces is known to be so very pleasing, that Pope has supposed this to have been designed by Homer, when he describes the delicious draught prepared by Helen, called *nepenthe*, which exhilarated the spirits, and banished from the mind the recollection of woe.

Piratical adventures.

It is remarkable that at *Batavia*, where the assassins just now described, when taken alive, are broken on the wheel, with every aggravation of punishment that the most rigorous justice can inflict, the mucks yet happen in great frequency ; whilst at *Bencoolen*, where they are executed in the most simple and expeditious manner, the offence is extremely rare. Excesses of severity in punishment may deter men from deliberate and interested acts of villany, but they add fuel to the atrocious enthusiasm of desperadoes. A further proof of the influence that mild government has upon the manners of people, is, that the piratical adventures, so common on the eastern coast of the island, are unknown on the western. Far from our having apprehensions of the *Malays*, the guards at the smaller English settlements are almost entirely composed of them, with a mixture of *Bugis* or *Makasar* people. Europeans, attended by Malays only, are continually travelling through the country. They are the only persons employed in carrying treasure to distant places ; in the capacity of secretaries for the country correspondence ; as civil officers, in seizing delinquents, among the planters, and elsewhere ; and as masters and supercargoes of the *tambangans*, *praws*, and other small coasting vessels. So great is the effect of moral causes and habit, upon a physical character esteemed the most treacherous and sanguinary.

*Custom of chewing Betel—Emblematic presents—Oratory—Children—
Names—Circumcision—Funerals—Religion.*

WHETHER to blunt the edge of painful reflection, or owing to an aversion our natures have to total inaction, most nations have been addicted to the practice of enjoying by mastication, or otherwise, the flavour of substances possessing an inebriating quality. The South Americans chew the *cocoa* and *mambee*, and the eastern people, the *betel* and *areca*, or, as they are called in the Malay language, *sirih* and *pinang*. This custom has been accurately described by various writers, and therefore it is almost superfluous to say more on the subject, than that the Sumatrans universally use it; carry the ingredients constantly about them; and serve it to their guests on all occasions; the prince in a gold stand, and the poor man in a brass box, or mat bag. The betel-stands of the better rank of people are usually of silver, embossed with rude figures. The Sultan of *Moco-moco* was presented with one by the India Company, with their arms on it; and he possesses beside, another of gold filagree. The form of the stand is the frustum of an hexagonal pyramid, reversed; about six or eight inches in diameter. It contains many smaller vessels, fitted to the angles, for holding the nut, leaf, and *chunam*, which is quick lime made from calcined shells; with places for the instruments (*kachip*) employed in cutting the first, and spatulas for spreading the last.

Custom of
chewing
betel.

When the first salutation is over, which consists in bending the body, and the inferior's putting his joined hands between those of the superior, and then lifting them to his forehead, the betel is presented as a token of hospitality, and an act of politeness. To omit it on the one hand, or to reject it on the other, would be an affront; as it would be likewise, in a person of subordinate rank, to address a great man without the precaution of chewing it before he spoke. All the preparation consists in

spreading on the *sirih* leaf, a small quantity of the *chunam*, and folding it up with a slice of the *pinang* nut. Some mix with these, *gambir*, which is a substance prepared from the leaves of a tree of that name, by boiling their juices to a consistence, and made up into little balls or squares, as before spoken of: tobacco is likewise added, which is shired fine for the purpose, and carried between the lip and upper row of teeth. From the mastication of the first three, proceeds a juice which tinges the saliva of a bright red, and which the leaf and nut, without the *chunam*, will not yield. This hue being communicated to the mouth and lips is esteemed ornamental; and an agreeable flavour is imparted to the breath. The juice is usually, (after the first fermentation produced by the lime) though not always, swallowed by the chewers of betel. We might reasonably suppose that its active qualities would injure the coats of the stomach, but experience seems to disprove such a consequence. It is common to see the teeth of elderly persons stand loose in the gums, which is probably the effect of this custom, but I do not think that it affects the soundness of the teeth themselves. Children begin to chew betel very young, and yet their teeth are always beautifully white, till pains are taken to disfigure them, by filing, and staining them black. To persons who are not habituated to the composition, it causes a strong giddiness, astringes and excoriates the tongue and fauces, and deadens for a time the faculty of taste. During the *puasa*, or fast of *ramadan*, the Mahometans among them abstain from the use of betel, whilst the sun continues above the horizon; but excepting at this season, it is the constant luxury of both sexes, from an early period of childhood, till, becoming toothless, they are reduced to the necessity of having the ingredients previously reduced to a paste for them, that without further effort the betel may dissolve in the mouth. Along with the betel, and generally in the *chunam*, is the mode of conveying philtres, or love charms. How far they prove effectual I cannot take upon me to say, but suppose that they are of the nature of our stimulant medicines, and that the direction of the passion is of course indiscriminate. The practice of administering poison in this manner is not followed in latter times; but that the idea is not so far eradicated, as entirely to prevent suspicion, appears from this circumstance; that the guest, though taking a leaf from the betel-service of his entertainer, not unfrequently applies to it his own *chunam*, and
never

never omits to pass the former between his thumb and fore finger, in order to wipe off any extraneous matter. This mistrustful procedure is so common as not to give offence.

Beside the mode beforementioned of enjoying the flavour of tobacco, Tobacco. it is also smoked by the natives and for this use, after shredding it fine, whilst green, and drying it well, it is rolled up in the thin leaves of a tree, and is in that form called *roko*, a word they appear to have borrowed from the Dutch. The *rokos* are carried in the betel-box, or more commonly under the *destar* or handkerchief which, in imitation of a turband, surrounds the head. Much tobacco is likewise imported from China, and sells at a high price. It seems to possess a greater pungency than the Sumatran plant, which the people cultivate for their own use, in the interior parts of the island.

The custom of sending emblematical presents, in order to make known, Emblematic presents. in a covert manner, the birth, progress, or change of certain affections of the mind, prevails here, as in some other parts of the East; and not only flowers of various kinds have their appropriate meaning, but also cayenne-pepper, betel-leaf, salt, and other articles, are understood by adepts to denote love, jealousy, resentment, hatred, and other strong feelings.

The Sumatrans in general are good speakers. The gift of oratory Oratory. seems natural to them. I knew many among them, whose harangues I have listened to with pleasure and admiration. This may be accounted for, perhaps, from the constitution of their government, which being far removed from despotism, seems to admit, in some degree, every member of the society to a share in the public deliberations. Where personal endowments, as has been observed, will often raise a private man to a share of importance in the community, superior to that of a nominal chief, there is abundant inducement for the acquisition of these valuable talents. The forms of their judicial proceedings, likewise, where there are no established advocates, and each man depends upon his own, or his friend's abilities, for the management of his cause, must doubtless contribute to this habitual eloquence. We may add to these conjectures,

conjectures, the nature of their domestic manners, which introduce the sons, at an early period of life, into the business of the family, and the counsels of their elders. There is little to be perceived among them, of that passion for childish sports which marks the character of our boys, from the seventh to the fourteenth year. In Sumatra you may observe infants, not exceeding the former age, full dressed, and armed with a *kris*, seated in the circle of the old men of the *dusun*, and attending to their debates with a gravity of countenance not surpassed by their grandfathers. Thus initiated, they are qualified to deliver an opinion in public, at a time of life when an English schoolboy could scarcely return an answer to a question beyond the limits of his grammar or syntax, which he has learned by rote. It is not a little unaccountable, that this people, who hold the art of speaking in such high esteem, and evidently pique themselves on the attainment of it, should yet take so much pains to destroy the organs of speech, in filing down, and otherwise disfiguring their teeth; and likewise adopt the uncouth practice of filling their mouths with betel, whenever they prepare to hold forth. We must conclude, that it is not upon the graces of elocution they value an orator, but his artful and judicious management of the subject matter; together with a copiousness of phrase, a perspicuity of thought, an advantageous arrangement, and a readiness, especially, at unravelling the difficulties and intricacies of their suits.

Child-bearing. The curse entailed on women in the article of child-bearing does not fall so heavy in this as in the northern countries. Their pregnancy, scarcely at any period prevents their attendance on the ordinary domestic duties; and usually within a few hours after their delivery they walk to the bathing-place, at a small distance from the house. The presence of a *sage femme* is often esteemed superfluous. The facility of parturition may probably be owing to the relaxation of the frame, from the warmth of the climate; to which cause also, may be attributed the paucity of children borne by the Sumatran women, and the early decay of their beauty and strength. They have the tokens of old age, at a season of life when European women have not passed their prime. They are like the fruits of the country, soon ripe, and soon decayed. They bear children before fifteen, are generally past it at thirty, and grey-headed
and

and shrivelled at forty. I do not recollect hearing of any woman who had six children, except the wife of *Raddin* of *Madura*, who had more; and she, contrary to the universal custom, did not give suck to hers.

Mothers carry the children, not on the arm, as our nurses do, but straddling on the hip, and usually supported by a cloth, which ties in a knot on the opposite shoulder. This practice, I have been told, is common in some parts of Wales. It is much safer than the other method, less tiresome to the nurse, and the child has the advantage of sitting in a less constrained posture: but the defensive armour of stays, and offensive weapons called pins, might be some objection to the general introduction of the fashion in England. The children are nursed but little; not confined by any swathing or bandages; and being suffered to roll about the floor, soon learn to walk and shift for themselves. When cradles are used, they are swung suspended from the ceiling of the rooms.

Treatment of
children.

The country people can very seldom give an account of their age, being entirely without any species of chronology. Among those country people who profess themselves Mahometans, to very few is the date of the *Hejra* known; and even of those who in their writings make use of it, not one in ten can pronounce in what year of it he was born. After a few *taun padi* (harvests) are elapsed, they are bewildered in regard to the date of an event, and only guess at it from some contemporary circumstance of notoriety; as the appointment of a particular *dupati*; the incursion of a certain enemy, or the like. As far as can be judged from observation, it would seem, that not a great proportion of the men attain to the age of fifty, and sixty years is accounted a long life.

Age of the
people.

The children among the *Rejangs* have generally a name given to them by their parents soon after their birth, which is called "*namo daging*." The *galar* (cognomen), another species of name, or title, as we improperly translate it, is bestowed at a subsequent, but not at any determinate, period: sometimes, as the lads rise to manhood, at an entertainment given by

Names.

by the parent, on some particular occasion; and often at their marriage. It is generally conferred by the old men of the neighbouring villages, when assembled; but instances occur of its being, irregularly, assumed by the persons themselves; and some never obtain any *galar*. It is also not unusual, at a convention held on business of importance, to change the *galar* of one or two of the principal personages, to others of superior estimation; though it is not easy to discover in what this pre-eminence consists, the appellations being entirely arbitrary, at the fancy of those who confer them: perhaps in the loftier sound, or more pompous allusion in the sense, which latter is sometimes carried to an extraordinary pitch of bombast, as in the instance of “*Peñgunchang bumi*,” or “Shaker of the world,” the title of a *pañgeran* of *Manna*. But a climax is not always perceptible in the change.

Father named
from his
child.

The father, in many parts of the country, particularly in *Passumah*, is distinguished by the name of his first child, as “*Pa-Ladin*,” or “*Pa-Rindu*,” (*Pa* for *bapa*, signifying “the father of”) and loses in this acquired, his own proper name. This is a singular custom, and surely less conformable to the order of nature, than that which names the son from the father. There, it is not usual to give them a *galar* on their marriage, as with the *Rejangs*, among whom the *filionymic* is not so common, though sometimes adopted, and occasionally joined with the *galar*; as *Radin-pa-Chirano*. The women never change the name given them at the time of their birth; yet frequently they are called, through courtesy, from their eldest child, “*Ma si ano*,” the mother of such an one; but rather as a polite description, than a name. The word or particle “*Si*” is prefixed to the birth-names of persons, which almost ever consist of but a single word, as *Si Bintang*, *Si Tolong*; and we find from Captain Forrest’s voyage, that in the island of *Mindanao*, the infant son of the *Raja Muda* was named *Se Mama*.

Hesitate to
pronounce
their own
name.

A Sumatran ever scrupulously abstains from pronouncing his own name; not, as I understand, from any motive of superstition, but merely as a punctilio in manners. It occasions him infinite embarrassment, when a stranger, unacquainted with their customs, requires it of him. As soon as he recovers from his confusion, he solicits the interposition of
his

his neighbour. He is never addressed, except in the case of a superior dictating to his dependant, in the second person, but always in the third; using his name or title, instead of the pronoun; and when these are unknown, a general title of respect is substituted, and they say, for instance, "*apa orang kaya punia suka*," "what is his honour's pleasure" for "what is your, or your honour's pleasure?" When criminals, or other ignominious persons, are spoken to, use is made of the pronoun personal *kau* (a contraction of *aṅkau*) particularly expressive of contempt. The idea of disrespect annexed to the use of the second person, in discourse, though difficult to be accounted for, seems pretty general in the world. The Europeans, to avoid the supposed indecorum, exchange the singular number for the plural; but I think, with less propriety of effect than the Asiatic mode; if to take off from the bluntness of address be the object aimed at.

Address in the
third person.

The boys are circumcised, where Mahometanism prevails, between the sixth and tenth year. The ceremony is called *krat kulop* and *buang* or *lepas malu* (casting away their shame), and a *bimbang* is usually given on the occasion; as well as at the ceremony of boring the ears and filing the teeth of their daughters, (before described) which takes place at about the age of ten or twelve; and until this is performed, they cannot, with propriety, be married.

Circumcision.

At their funerals, the corpse is carried to the place of interment on a broad plank, which is kept for the public service of the *dusun*, and lasts for many generations. It is constantly rubbed with lime, either to preserve it from decay, or to keep it pure. No coffin is made use of; the body being simply wrapped in white cloth, particularly of the sort called *lumums*. In forming the grave, (*kubur*), after digging to a convenient depth, they make a cavity in the side, at bottom, of sufficient dimensions to contain the body, which is there deposited on its right side. By this mode the earth literally lies light upon it; and the cavity, after strewing flowers in it, they stop up by two boards, fastened angularly to each other, so that the one is on the top of the corpse, whilst the other defends it on the open side; the edge resting on the bottom of the grave. The outer excavation is then filled up with earth;

Funerals.

earth ; and little white flags, or streamers, are stuck in order around. They likewise plant a shrub, bearing a white flower, called *kumbang-kamboja* (*plumeria obtusa*), and in some places, wild marjoram. The women who attend the funeral make a hideous noise, not much unlike the Irish howl. On the third and seventh day, the relations perform a ceremony at the grave, and at the end of twelve months, that of *tegga batu*, or setting up a few long, elliptical stones, at the head and foot ; which, being scarce in some parts of the country, bear a considerable price. On this occasion, they kill and feast on a buffalo, and leave the head to decay on the spot, as a token of the honour they have done to the deceased, in eating to his memory.* The ancient burying-places are called *krammat*, and are supposed to have been those of the holy men by whom their ancestors were converted to the faith. They are held in extraordinary reverence, and the least disturbance or violation of the ground, though all traces of the graves be obliterated, is regarded as an unpardonable sacrilege.

Religion.

In works descriptive of the manners of people little known to the world, the account of their *religion*, usually constitutes an article of the first importance. Mine will labour under the contrary disadvantage. The ancient and genuine religion of the *Rejangs*, if in fact they ever had any, is scarcely now to be traced ; and what principally adds to its obscurity, and the difficulty of getting information on the subject, is, that even those among them who have not been initiated in the principles of Mahometanism, yet regard those who have, as persons advanced
a step

The above ceremonies (with the exception of the last) are briefly described in the following lines, extracted from a Malayan poem.

Setelah sudah de tañgisi, nia
Lalu de kubur de tanamkan 'nia
De ambil koran de ajikan 'nia
Sopaya lepas deri sangsara 'nia
Meñgaji de kubur tujuh ari
Setelah de khatam tiga kali
Sudah de tegga batu sakali
Membayer utang pada si-mati.

a step in knowledge beyond them, and therefore hesitate to own circumstantially, that they remain still unenlightened. • Ceremonies are fascinating to mankind, and without comprehending with what views they were instituted, the *profanum vulgus* naturally give them credit for something mysterious and above their capacities; and accordingly pay them a tribute of respect. With Mahometanism, a more extensive field of knowledge (I speak in comparison) is open to its converts, and some additional notions of science are conveyed. These help to give it importance; though it must be confessed, they are not the most pure tenets of that religion, which have found their way to Sumatra; nor are even the ceremonial parts very scrupulously adhered to. Many who profess to follow it, give themselves not the least concern about its injunctions, or even know what they require. A *Malay* at *Manna* upbraided a *countryman*, with the total ignorance of religion his nation laboured under. “You pay a veneration to the tombs of your ancestors: what foundation have you for supposing that your dead ancestors can lend you assistance?” “It may be true; answered the other; but what foundation have *you* for expecting assistance from *Allah* and *Mahomet*?” “Are you not aware, replied the *Malay*, that it is written in a *Book*? Have you not heard of the *Korān*?” The native of *Passummah*, with conscious inferiority, submitted to the force of this argument.

If by *religion* is meant a public or private form of worship, of any kind; and if prayers, processions, meetings, offerings, images, or priests, are any of them necessary to constitute it, I can pronounce that the *Rejangs* are totally without religion, and cannot, with propriety, be even termed *pagans*, if that, as I apprehend, conveys the idea of mistaken worship. They neither worship God, devil, nor idol. They are not, however, without superstitious beliefs of many kinds, and have certainly a confused notion, though perhaps derived from their intercourse with other people, of some species of superior beings, who have the power of rendering themselves visible or invisible at pleasure. These they call “*orang alūs*” “fine, or impalpable beings,” and regard them as possessing the faculty of doing them good or evil; deprecating their wrath, as the sense of present misfortunes, or apprehension of future, prevails in their minds. But when they speak particularly of them, they

call them by the appellations of "*maleikat*" and "*jin*," which are the angels and evil spirits of the *Arabians*, and the idea may probably have been borrowed at the same time with the names. These are the powers they also refer to in an oath. I have heard a *dupati* say, "My grandfather took an oath that he would not demand the *jujur* of that woman, and imprecated a curse on any of his descendants that should do it: I never have, nor could I without *salah kapada maleikat*—an offence against the angels." Thus they say also, "*de tolong nabi, maleikat*," "the prophet and angels assisting." This is pure Mahometanism.

No name for
the deity.

The clearest proof that they never entertained an idea of Theism, or the belief of one supreme power, is, that they have no word in their language to express the person of God, except the "*Allah tala*" of the Malays, corrupted by them to "*Ulah tallo*." Yet, when questioned on the subject, they assert their ancestors' knowledge of a deity, though their thoughts were never employed about him; but this evidently means no more than that their forefathers, as well as themselves, had heard of the *Allah* of the Mahometans (*Allah orang islām*).

Idea of invisible beings.

They use, both in *Rejang* and *Passummah*, the word "*dewa*," to express a superior, invisible class of beings; but each country acknowledges it to be of foreign derivation, and they suppose it *Javanese*. *Radin*, of *Madura*, an island close to *Java*, who was well conversant with the religious opinions of most nations, asserted to me, that "*dewa*" was an original word of that country for a superior being, which the *Javans* of the interior believed in; but with regard to whom they used no ceremonies or forms of worship: * that they had some idea of a future life, but not as a state of retribution; conceiving immortality to be the lot of rich, rather than of good men. I recollect, that an inhabitant of one
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* In the Transactions of the *Batavian Society*, Vols. I. and III. is to be found a History of these *Dewas* of the *Javans*, translated from an original MS. The mythology is childish and incoherent. The Dutch commentator supposes them to have been a race of men held sacred, forming a species of Hierarchy, like the government of the *Lamas* in *Tartary*.

of the islands farther eastward observed to me, with great simplicity, that only great men went to the skies; how should poor men find admittance there? The Sumatrans, where untinctured with Mahometanism, do not appear to have any notion of a future state. Their conception of virtue or vice extends no farther than to the immediate effect of actions, to the benefit or prejudice of society, and all such as tend not to either of these ends, are, in their estimation, perfectly indifferent.

Notwithstanding what is asserted of the originality of the word "*dewa*," I cannot help remarking its extreme affinity to the Persian word "*div* or *diw*," which signifies "an evil spirit" or "bad genius." Perhaps, long antecedent to the introduction of the faith of the *khalifs* among the eastern people, this word might have found its way, and been naturalized in the islands; or, perhaps, its progress was in a contrary direction. It has likewise a connexion in sound, with the names used to express a deity, or some degree of superior being, by many other people of this region of the earth. The *Battas*, inhabitants of the northern end of Sumatra, whom I shall describe hereafter, use the word *daibattah* or *daivattah*; the *Chingalese* of Ceylon, *dewiju*; the *Telingas* of India, *dai-wundu*; the *Biajus* of Borneo, *dewattah*; the *Papuas* of New Guinea, *'wat*; and the *Pampangos* of the Philippines, *diwata*. It bears likewise an affinity (perhaps accidental) to the *deus* and *deitas* of the Romans.*

The superstition which has the strongest influence on the minds of the Sumatrans, and which approaches the nearest to a species of religion, is that which leads them to venerate, almost to the point of worshipping,

Veneration
for the
manes and
tombs of
their an-
cestors.

2 P 2

the

At the period when the above was written I was little aware of the intimate connexion, now well understood to have anciently subsisted between the *Hindus* and the various nations beyond the Ganges. The most evident proofs appear of the extensive dissemination both of their language and mythology throughout *Sumatra*, *Java*, *Balli*, (where at this day they are best preserved) and the other eastern islands. To the Sanskrit words *dewa* and *dewata*, signifying divinities in that great mother-tongue, we are therefore to look for the source of the terms, more or less corrupted, that have been mentioned in the text. See *Asiat. Res.* Vol. IV. p. 223.

the tombs and *manes* of their deceased ancestors (*nenek puyang*). These they are attached to as strongly as to life itself, and to oblige them to remove from the neighbourhood of their *krammat*, is like tearing up a tree by the roots; these, the more genuine country people regard chiefly, when they take a solemn oath, and to these they apostrophize in instances of sudden calamity. Had they the art of making images, or other representations of them, they would be perfect *lares*, *penates*, or household gods. It has been asserted to me by the natives (conformably to what we are told by some of the early travellers) that in very ancient times, the Sumatrans made a practice of burning the bodies of their dead, but I could never find any traces of the custom, or any circumstances that corroborated it.

Metempsychosis.

They have an imperfect notion of a metempsychosis, but not in any degree systematic, nor considered as an article of religious faith. Popular stories prevail amongst them, of such a particular man being changed into a tiger, or other beast. They seem to think, indeed, that tigers in general are actuated with the spirits of departed men, and no consideration will prevail on a countryman to catch or to wound one, but in self-defence, or immediately after the act of destroying a friend or relation. They speak of them with a degree of awe, and hesitate to call them by their common name (*rimau* or *machang*) terming them respectfully *satwa* (the wild animals), or even *nenek* (ancestors); as really believing them such, or by way of soothing and coaxing them; as our ignorant country folk call the fairies "the good people." When an European procures traps to be set, by the means of persons less superstitious, the inhabitants of the neighbourhood have been known to go at night to the place, and practise some forms, in order to persuade the animal, when caught, or when he shall perceive the bait, that it was not laid by them, or with their consent. They talk of a place in the country where the tigers have a court, and maintain a regular form of government, in towns, the houses of which are thatched with women's hair. It happened that in one month seven or eight people were killed by these prowling beasts in Manna district; upon which a report became current, that fifteen hundred of them were come down from Passumah; of which number, four were without understanding (*gila*),
and

and having separated from the rest, ran about the country occasioning all the mischief that was felt. The aligators also are highly destructive, owing to the constant practice of bathing in the rivers, and are regarded with nearly the same degree of religious terrour. Fear is the parent of superstition, by ignorance. Those two animals prove the Sumatran's greatest scourge. The mischief the former commit is incredible, whole villages being often depopulated by them, and the suffering people learn to reverence, as supernatural effects, the furious ravages of an enemy they have not resolution to oppose.

The Sumatrans are firmly persuaded that various particular persons are, what they term "*betuah*" (sacred, impassive, invulnerable, not liable to accident); and this quality they sometimes extend to things inanimate; as ships and boats. Such an opinion, which we should suppose every man might have an opportunity of bringing to the test of truth, affords a humiliating proof of the weakness and credulity of human nature, and the fallibility of testimony, when a film of prejudice obscures the light of the understanding. I have known two men, whose honesty, good faith, and reasonableness in the general concerns of life were well established, and whose assertions would have weight in transactions of consequence: these men I have heard maintain, with the most deliberate confidence, and an appearance of inward conviction of their own sincerity, that they had more than once, in the course of their wars, attempted to run their weapons into the naked body of their adversary, which they found impenetrable, their points being continually and miraculously turned, without any effort on the part of the *orang betuah*: and that hundreds of instances, of the like nature, where the invulnerable man did not possess the smallest natural means of opposition, had come within their observation. An English officer, with more courage and humour than discretion, exposed one imposture of this kind. A man having boasted in his presence, that he was endowed with this supernatural privilege, the officer took an opportunity of applying to his arm the point of a sword, and drew the blood; to the no little diversion of the spectators, and mortification of the pretender to superior gifts, who vowed revenge, and would have taken it, had not means been used to keep him at a distance. But a single detection of *charlatanerie*,

latanerie, is not effectual to destroy a prevalent superstition. These impostors are usually found among the Malays, and not the more simple country people.

No missiona-
ries.

No attempts, I have reason to think, have ever been made by missionaries, or others, to convert the inhabitants of the island to Christianity, and I have much doubt, whether the most zealous and able would meet with any permanent success in this pious work. Of the many thousands baptized in the eastern islands by the celebrated *Francis Xavier*, in the sixteenth century, not one of their descendants are now found to retain a ray of the light imparted to them; and probably, as it was novelty only, and not conviction, that induced the original converts to embrace a new faith, the impression lasted no longer than the sentiment which recommended it, and disappeared as rapidly as the itinerant apostle. Under the influence, however, of the Spanish government at Manilha, and of the Dutch at Batavia, there are many native Christians, educated as such from children. In the Malayan language Portuguese and Christians are confounded under the same general name; the former being called "*orang Zerani*," by corruption for "*Nazerani*." This neglect of missions to Sumatra is one cause that the interior of the country has been so little known to the civilized world.

The Country of Lampong and its Inhabitants—Language—Government—Wars—Peculiar Customs—Religion.

HAVING thus far spoken of the manners and customs of the *Rejangs* more especially, and adverted, as occasion served, to those of the *Pas-summah* people, who nearly resemble them, I shall now present a cursory view of those circumstances in which their southern neighbours, the inhabitants of the *Lampong* country, differ from them, though this dissimilitude is not very considerable; and shall add such information as I have been enabled to obtain respecting the people of *Korinchi*, and other tribes dwelling beyond the ranges of hills which bound the pepper-districts.

By the *Lampong* country is understood, a portion of the southern extreme of the island, beginning, on the west coast, at the river of *Padang-guchi*, which divides it from *Passummah*, and extending across as far as *Palembang*, on the north-east side, at which last place the settlers are mostly *Javans*. On the south and east sides, it is washed by the sea, having several ports in the Straits of *Sunda*, particularly *Key-sers* and *Lampong* Bays; and the great river *Tulang-bawang* runs through the heart of it, rising from a considerable lake between the ranges of mountains. That division which is included by *Padang-guchi*, and a place called *Nassal*, is distinguished by the name of *Briuran*, and from thence southward to Flat-point, by that of *Laut-Kawur*; although *Kawur*, properly so called, lies in the northern division.

Limits of the
Lampong
country.

Upon the *Tulang-bawang*, at a place called *Mangala*, thirty-six leagues from its mouth, the Dutch have a fortified post. There also the representative of the king of *Bantam*, who claims the dominion of the whole country of *Lampong*, has his residence; the River *Masusi*, which runs into the former, being the boundary of his territories, and those

Tulang baw-
ang River.

those of the sultan of Palembang. In the neighbourhood of these rivers the land is so low as to be overflowed in the rainy season, or months of January and February, when the waters have been known to rise many feet in the course of a few hours; the villages, situated on the higher spots, appearing as islands. The houses of those immediately on the banks are built on piles of iron-wood timber, and each has before it a floating raft for the convenience of washing. In the western parts, towards *Samañga*, on the contrary, the land is mountainous, and Keyser's Peak, as well as *Pugong*, are visible to a great distance at sea.

Inhabitants. The country is best inhabited in the central and mountainous parts, where the people live independent, and in some measure secure from the inroads of their eastern neighbours, the *Javans*, who, from about *Palembang* and the Straits, frequently attempt to molest them. It is, probably, within but a very few centuries, that the south-west coast of this country has been the habitation of any considerable number of people; and it has been still less visited by strangers, owing to the unsheltered nature of the sea thereabouts, and want of soundings, in general, which renders the navigation wild and dangerous for country vessels; and to the rivers being small and rapid, with shallow bars and almost ever a high surf. If you ask the people of these parts from whence they originally came; they answer, from the hills, and point out an inland place near the great lake, from whence, they say, their forefathers emigrated: and further than this it is impossible to trace. They, of all the Sumatrans, have the strongest resemblance to the Chinese, particularly in the roundness of face, and constructure of the eyes. They are also the fairest people of the island, and the women are the tallest, and esteemed the most handsome.

Language. Their language differs considerably, though not essentially, from that of the *Rejangs*, and the characters they use are peculiar to themselves; as may be observed in the specimens exhibited.

Government. The titles of government are *panġeran* (from the *Javans*), *kariyer*, and *kiddimong* or *nebibi*; the latter nearly answering to *dispati* among the *Rejangs*. The district of *Kroï*, near Mount *Pugong*, is governed by five

five magistrates, called *Pañggau-limo*, and a sixth, superior, called by way of eminence, *Pañggau* ; but their authority is said to be usurped, and is often disputed. The word, in common, signifies a gladiator or prize-fighter. The *pañgeran* of *Suko*, in the hills, is computed to have four or five thousand dependants, and sometimes, on going a journey, he levies a *tali*, or eighth part of a dollar, on each family ; which shews his authority to be more arbitrary, and probably more strictly feudal, than among the *Rejangs*, where the government is rather patriarchal. This difference has doubtless its source in the wars and invasions to which the former people are exposed.

The *Javanese* banditti, as has been observed, often advance into the *Wan.* country, and commit depredations on the inhabitants, who are not, in general, a match for them. They do not make use of fire-arms. Beside the common weapons of the island, they fight with a long lance, which is carried by three men ; the foremost guiding the point, and covering himself and his companions with a large shield. A compact body, thus armed, would have been a counterpart of the *Macedonian* phalanx ; but can prove, I should apprehend, of but little use among a people, with whom war is carried on in a desultory manner, and more in the way of ambuscade, than of general engagement, in which alone troops so armed could act with effect.

Inland of *Samanġka*, in the Straits of *Sunda*, there is a district, say the *Lampongs*, inhabited by a ferocious people, called *orang Abung*, who were a terrour to the neighbouring country, until their villages were destroyed some years ago by an expedition from the former place. Their mode of atoning for offences against their own community, or, according to a Malayan narrative in my possession, of entitling themselves to wives, was, by bringing to their *dusuns* the heads of strangers. The account may be true, but, without further authentication, such stories are not to be too implicitly credited, on the faith of a people who are fond of the marvellous, and addicted to exaggeration. Thus they believed the inhabitants of the island *Engano* to be all females, who were impregnated by the wind ; like the *mares* in *Virgil's Georgics*.

Manners.

The manners of the *Lampongs* are more free, or rather licentious, than those of any other native Sumatrans. An extraordinary liberty of intercourse is allowed between the young people of different sexes, and the loss of female chastity is not a very uncommon consequence. The offence is there, however, thought more lightly of, and instead of punishing the parties, as in *Passumah* and elsewhere, they prudently endeavour to conclude a legal match between them. But if this is not effected, the lady still continues to wear the *insignia* of virginity, the fillet and arm-rings, and takes her place as such at festivals. It is not only on these public occasions, that the young men and women have opportunities of forming arrangements, as in most other parts of the island. They frequently associate together at other times; and the former are seen gallantly reclining in the maiden's lap, whispering soft nonsense, whilst she adjusts and perfumes his hair, or does a friendly office of less delicacy to an European apprehension. At *bimbangs*, the women often put on their dancing dress in the public hall, letting that garment which they mean to lay aside, dexterously drop from under, as the other passes over the head; but sometimes, with an air of coquetry, displaying, as if by chance, enough to warm youthful imaginations. Both men and women anoint themselves before company, when they prepare to dance; the women, their necks and arms, and the men their breasts. They also paint each others faces; not, seemingly, with a view of heightening, or imitating the natural charms, but merely as matter of fashion; making fantastic spots with the finger on the forehead, temples, and cheeks, of white, red, yellow, and other hues. A brass salver (*tallam*) covered with little china cups, containing a variety of paints, is served up for this purpose.

Instances have happened here, though rarely, of very disagreeable conclusions to their feasts. A party of *risaus* among the young fellows, have been known suddenly to extinguish the lights, for the purpose of robbing the girls, not of their chastity, as might be apprehended, but of the gold and silver ornaments of their persons. An outrage of this nature I imagine could only happen in *Lampong*, where their vicinity to *Java* affords the culprits easier and surer means of escape, than in the central parts of the island; and here too their companies appear to

be

be more mixed, collected from greater distances, and not composed, as with the *Rejang* people, of a neighbourly assemblage of the old men and women of a few contiguous villages, with their sons and daughters, for the sake of convivial mirth, of celebrating a particular domestic event, and promoting attachments and courtship amongst the young people.

In every *dusun* there is appointed a youth, well fitted by nature and education for the office, who acts as master of the ceremonies at their public meetings, arranges the young men and women in their proper places, makes choice of their partners, and regulates all other circumstances of the assembly, except the important œconomy of the festival part or cheer, which comes under the cognizance of one of the elders. Both parts of the entertainment are preceded by long, complimentary speeches, delivered by the respective stewards, who, in return, are answered and complimented on their skill, liberality, and other qualities, by some of the best bred amongst the guests. Though the manner of conducting, and the appendages of these feasts, are superior in style to the rustic hospitality of some of the northern countries, yet they are esteemed to be much behind those, in the goodness and mode of dressing their food. The *Lampongs* eat almost all kinds of flesh, indiscriminately, and their *guleis* (curries or made dishes) are said, by connoisseurs, to have no flavour. They serve up the rice, divided into portions for each person, contrary to the practice in the other countries; the *tallam* being covered with a handsome crimson napkin, manufactured for that use. They are wont to entertain strangers with much more profusion, than is met with in the rest of the island. If the guest is of any consequence, they do not hesitate to kill, beside goats and fowls, a buffalo, or several, according to the period of his stay, and the number of his attendants. One man has been known to entertain a person of rank and his suite for sixteen days, during which time there were not less than an hundred dishes of rice spread each day, containing, some one, some two bamboos. They have dishes here, of a species of china or earthen ware, called "*batu benauang*," brought from the eastward; remarkably heavy, and very dear; some of them being valued at

Particular
customs.

forty dollars a piece. The breaking one of them is a family loss of no small importance.

**Reception of
strangers.**

Abundantly more ceremony is used among these people, at interviews with strangers, than takes place in the countries adjacent to them. Not only the chief person of a party travelling, but every one of his attendants, is obliged, upon arriving at a town, to give a formal account of their business, or occasion of coming that way. When the principal man of the *dusun* is acquainted by the stranger with the motives of his journey, he repeats his speech at full length, before he gives an answer; and if it is a person of great consequence, the words must pass through two or three mouths, before they are supposed to come with sufficient ceremony to his ears. This, in fact, has more the air of adding to his own importance and dignity, than to that of the guest; but it is not in Sumatra alone, that respect is manifested by this seeming contradiction.

Marriages.

The terms of the *jujur*, or equivalent for wives, is the same here, nearly, as with the *Rejangs*. The kris-head is not essential to the bargain, as among the people of *Passumamah*. The father of the girl never admits of the *putus tali kulo*, or whole sum being paid, and thereby withholds from the husband, in any case, the right of selling his wife, who, in the event of a divorce, returns to her relations. Where the *putus tali* is allowed to take place, he has a property in her, little differing from that of a slave, as formerly observed. The particular sums which constitute the *jujur* are less complex here than at other places. The value of the maiden's golden trinkets is nicely estimated, and her *jujur* regulated according to that, and the rank of her parents. The *semendo* marriage scarcely ever takes place but among poor people, where there is no property on either side, or, in the case of a slip in the conduct of the female, when the friends are glad to make up a match in this way, instead of demanding a price for her. Instances have occurred, however, of countrymen of rank affecting a *semendo* marriage, in order to imitate the Malayan manners; but it has been looked upon as improper; and liable to create confusion.

The

The fines and compensation for murder are in every respect the same, as in the countries already described.

The Mahometan religion has made considerable progress amongst the *Lampongs*, and most of their villages have mosques in them : yet an attachment to the original superstitions of the country, induces them to regard with particular veneration the ancient burying-places of their fathers, which they piously adorn, and cover in from the weather. Religion.

In some parts, likewise, they superstitiously believe that certain trees, particularly those of a venerable appearance (as an old *jawi-jawi* or banyan tree) are the residence, or rather the material frame of spirits of the woods ; an opinion which exactly answers to the idea entertained by the ancients, of the *dryades* and *hama-dryades*. At *Benkunut*, in the *Lampong* country, there is a long stone, standing on a flat one, supposed by the people to possess extraordinary power or virtue. It is reported to have been once thrown down into the water, and to have raised itself again to its original position ; agitating the elements at the same time with a prodigious storm. To approach it without respect, they believe to be the source of misfortune to the offender. Superstitious opinions.

The inland people of that country are said to pay a kind of adoration to the sea, and to make to it an offering of cakes and sweatmeats on their beholding it for the first time, deprecating its power of doing them mischief. This is by no means surprising, when we consider the natural proneness of unenlightened mankind, to regard with superstitious awe, whatever has the power of injuring them without controul, and particularly when it is attended with any circumstances mysterious and inexplicable to their understandings. The sea possesses all these qualities. Its destructive and irresistible power is often felt, and especially on the coasts of *India*, where tremendous surfs are constantly breaking on the shore, rising often to their greatest degree of violence, without any apparent external cause. Add to this, the flux and reflux, and perpetual ordinary motion of that element ; wonderful even to philosophers who are acquainted with the cause ; unaccountable to ignorant men, though long accustomed to the effects ; but to those who only
once

once or twice in their lives have been eye witnesses to the phænomena, supernatural and divine. It must not, however, be understood, that any thing like a regular worship is paid to the sea by these people, any more than we should conclude, that people in England worship witches, when they nail a horse-shoe on the threshold, to prevent their approach, or break the bottoms of egg-shells, to hinder them from sailing in them. It is with the inhabitants of *Lampong* no more than a temporary sentiment of fear and respect, which a little familiarity soon effaces. Many of them, indeed, imagine it endowed with a principle of voluntary motion. They tell a story of an ignorant fellow, who observing with astonishment its continual agitation, carried a vessel of sea water with him, on his return to the country, and poured it into a lake, in full expectation of seeing it perform the same fanciful motions he had admired it for in its native bed."

* The manners of the natives of the Philippine or Luzon Islands correspond in so many striking particulars with those of the inland Sumatrans, and especially where they differ most from the Malays, that I think no doubt can be entertained, if not of a sameness of origin, at least of an intercourse and connection in former times, which now no longer exists. The following instances are taken from an essay preserved by *Thevenot*, entitled *Relation des Philippines par un religieux; traduite d'un manuscrit Espagnol du cabinet de Mons. Dom. Carlo del Pezzo* (without date), and from a manuscript communicated to me by *Alex. Dalrymple, Esq.* "The chief Deity of the *Tagalas* is called *Bathala mei Capal*, and also *Diwata*; and their principal idolatry consists in adoring those of their ancestors, who signalized themselves for courage or abilities; calling them *Humalagar*, i. e. *manes*: They make slaves of the people who do not keep silence at the tombs of their ancestors. They have great veneration for the crocodile, which they call *nono*, signifying grandfather, and make offerings to it. Every old tree they look upon as a superior being, and think it a crime to cut it down. They worship also stones, rocks, and points of land, shooting arrows at these last as they pass them. They have priests, who, at their sacrifices, make many contorsions and grimaces, as if possessed with a devil. The first man and woman, they say, were produced from a *bamboo*, which burst in the island of *Sumatra*; and they quarrelled about their marriage. The people mark their bodies in various figures, and render them of the colour of ashes: have large holes in their ears: blacken and file their teeth, and make an opening which they fill up with gold: they used to write from top to bottom, till the Spaniards taught them to write from left to right: bamboos and palm leaves serve them for paper. They cover their houses with straw, leaves of trees, or bamboos split in two, which serve for tiles. They hire people to sing and weep at their funerals; burn benzoin; bury their dead on the third day in strong coffins; and sometimes kill slaves to accompany their deceased masters."

The latter account is more particular, and appears of modern date.

“ They held the *caiman*, or alligator, in great reverence, and when they saw him they called him *nono*, or grandfather, praying with great tenderness that he would do them no harm, and to this end, offered him of whatever they had in their boats, throwing it into the water. There was not an old tree to which they did not offer divine worship, especially that called *balate*; and even at this time they have some respect for them. Beside these they had certain idols inherited from their ancestors, which the *Tagalas* called *Anito*, and the *Bisayans*, *Divata*. Some of these were for the mountains and plains, and they asked their leave when they would pass them: others for the corn fields, and to these they recommend them, that they might be fertile, placing meat and drink in the fields for the use of the *Anitos*. There was one, of the sea, who had care of their fishing and navigation; another of the house, whose favour they implored at the birth of a child, and under whose protection they placed it. They made *Anitos* also of their deceased ancestors, and to these were their first invocations in all difficulties and dangers. They reckoned amongst these beings, all those who were killed by lightning or alligators, or had any disastrous death, and believed that they were carried up to the happy state, by the rainbow, which they call *Balan-guo*. In general they endeavoured to attribute this kind of divinity to their fathers, when they died in years, and the old men, vain with this barbarous notion, affected in their sickness a gravity and composure of mind, as they conceived, more than human, because they thought themselves commencing *Anitos*. They were to be interred at places marked out by themselves, that they might be discovered at a distance and worshipped. The missionaries have had great trouble in demolishing their tombs and idols; but the Indians, inland, still continue the custom of *pasing tabi sa nono*, or asking permission of their dead ancestors, when they enter any wood, mountain, or corn field, for hunting or sowing; and if they omit this ceremony, imagine their *nonos* will punish them with bad fortune.

“ Their notions of the creation of the world, and formation of mankind, had something ridiculously extravagant. They believed that the world at first consisted only of sky and water, and between these two, a *glede*; which, weary with flying about, and finding no place to rest, set the water at variance with the sky, which, in order to keep it in bounds, and that it should not get uppermost, loaded the water with a number of islands, in which the *glede* might settle and leave them at peace. Mankind, they said, sprang out of a large cane with two joints, that, floating about in the water, was at length thrown by the waves against the feet of the *glede*, as it stood on shore, which opened it with its bill, and the man came out of one joint, and the woman out of the other. These were soon after married by consent of their God, *Bathala Meycapal*, which caused the first trembling of the earth; and from thence are descended the different nations of the world.”

Account of the inland Country of Korinchi—Expedition to the Serampeï and Sungei-tenang Countries.

Country of
Korinchi.

AT the back of the range of high mountains by which the countries of *Indrapura* and *Anak-sunġei* are bounded, lies the district or valley of *Korinchi*, which, from its secluded situation, has hitherto been little known to Europeans. In the year 1800, Mr. Charles Campbell, whose name I have had frequent occasion to mention, was led to visit this spot, in the laudable pursuit of objects for the improvement of natural history, and from his correspondence I shall extract such parts as I have reason to hope will be gratifying to the reader.

Mr. Camp-
bell's jour-
ney.

“The country of *Korinchi*,” says this indefatigable traveller, “first occupied my attention. From the sea-coast, at *Moco-moco*, to the foot of the mountains, cost us three days’ weary journey, and although our path was devious, I cannot estimate the distance at less than thirty miles, for it was late on the fourth day when we began to ascend. Your conjecture, that the ridge is broader betwixt the plains of *Anak-sunġei* and valley of *Korinchi*, than that which we see from *Bencoolen*, is just. Our route in general lay north-east, until we attained the summit of the first high range; from which elevated situation, through an opening in the wood, the *Pagi* or *Nassau* Islands were clearly visible. During the next day our course along the ridge of hills was a little to the northward of north-west, and for the two following days almost due north, through as noble a forest as was ever penetrated by man. On the evening of the last, we descended by a steep and seemingly short path from the summit of the second range (for there are obviously two) into the *Korinchi* country. This descent did not occupy us more than twenty minutes, so that the valley must lie at a great height above the level of the sea; but it was yet a few days march to the inhabited and cultivated land on the border of the great lake, which I conjecture to be situated directly behind
Indrapura,

Situation of
lake.

Indrapura, or north-east from the mouth of that river. There are two lakes, but one of them is inconsiderable. I sailed for some time on the former, which may be nearly as broad as the strait between Bencoolen and Rat Island. My companions estimated it at seven miles; but the eye is liable to much deception, and having seen nothing for many days but rivulets, the grandeur of the sheet of water, when it first burst upon our sight, perhaps induced us to form too high a notion of its extent. Its banks were studded with villages; it abounds with fish, particularly the *summah*, a species of cyprinus; its waters are clear and beautiful, from the reflection of the black and shining sand which covers the bottom in many places to the depth of eight or ten inches.

“ The inhabitants are below the common stature of the Malays, with Inhabitants. harder visages and higher cheek-bones, well knit in their limbs, and active; not deficient in hospitality, but jealous of strangers. The women, excepting a few of the daughters of the chiefs, were in general ill-favoured, and even savage in their aspect. At the village of *In-juan* on the borders of the lake I saw some of them with rings of copper and shells among their hair; they wore *destars* round their heads like the men, and almost all of them had *sivars* or small daggers at their sides. They were not shut up or concealed from us, but mixed with our party, on the contrary, with much frankness. The people dwell in hordes, many families being crowded together in one long building. Buildings. That in which I lived gave shelter to twenty-five families. The front was one long, undivided virandah, where the unmarried men slept; the back part was partitioned into small cabins, each of which had a round hole, with a door to fit it, and through this the female inmates crept backwards and forwards, in the most awkward manner and ridiculous posture. This house was in length two hundred and thirty feet, and elevated from the ground. Those belonging to the chiefs were smaller, well constructed of timber and plank, and covered with shingles or thin plates of board bound on with rattans, about the size, and having much the appearance, of our slates. The dresses of the young women of rank were pretty Dresses. enough. A large blue turband, woven with silver chains, which, meeting behind and crossing, were fastened to the ear-rings in festoons, decorated their heads. In this was placed a large plume of cock’s feathers,

bending forward over the face. The jacket was blue, of a silky texture, their own work, and bordered with small gold chain. The body-dress, likewise of their own weaving, was of cotton mingled with silk, richly striped and mixed with gold thread; but they wear it no lower than the knees. The youths of fashion were in a kind of harlequin habit, the fore-part of the trowsers white, the back-part blue; their jacket after the same fashion. They delighted much in an instrument made from some part of the *iju* palm tree, which resembled and produced a sound like the jews-harp. Their domestic œconomy (I speak of the houses of the chiefs) seemed better regulated than it generally is in these countries; they seemed tolerably advanced in the art of cookery, and had much variety of food; such as the flesh of deer, which they take in rattan snares, wild ducks, abounding on the lake; green pigeons, quails innumerable; and a variety of fish beside the *summah* already mentioned, and the *ikan gadis*, a species of carp, which attains to a greater size here than in the rivers. The potatoe, which was introduced there many years ago, is now a common article of food, and cultivated with some attention. Their plantations supply many esculent herbs, fruits, and roots; but the coconut, although reared as a curiosity, is abortive in these inland regions, and its place is supplied by the *buah kras* (*juglans camirum*), of which they also make their torches. Excellent tobacco is grown there, also cotton and indigo, the small leafed kind. They get some silk from *Palembang*, and rear a little themselves. The communication is more frequent with the north-west shore than with the eastern, and of late, since the English have been settled at *Pulo Chinco*, they prefer going there for opium, to the more tedious (though less distant) journey by which they formerly sought it at *Moco-moco*. In their cock-pits the gold-scales are frequent, and I have seen considerable quantities weighed out by the losers. This metal, I am informed, they get in their own country, although they studiously evaded all inquiries on the subject. They make gunpowder, and it is a common sport among the young boys to fire it out of bamboos. In order to increase its strength, in their opinion, they mingle it with pepper-dust.

Lepers.

“ In a small recess on the margin of the lake, overhung with very rugged cliffs, and accessible only by water, I saw one of those receptacles of
of

of misery to which the leprous, and others afflicted with diseases supposed to be contagious, are banished. I landed much against the remonstrances of my conductors, who would not quit the boat. There were in all seven of these unfortunate people basking on the beach, and warming the wretched remains of their bodies in the sun. They were fed at stated periods, by the joint contribution of the neighbouring villages, and I was given to understand, that any attempt to quit this horrid exile was punished with death.

“ I had little time for botanizing ; but I found there many plants unknown to the low lands. Among them were a species of prune, the water-hemlock, and the strawberry. This last was like that species which grows in our woods ; but it was insipid. I brought the roots with me to Fort Marlborough, where it lingered a year or two after fruiting, and gradually died.* I found there also a beautiful kind of the *hedychium coronarium*, now ranked among the *kæmpferias*. It was of a pale orange, and had a most grateful odour. The girls wear it in their hair, and its beautiful head of lily flowers is used in the silent language of love ; to the practice of which, during your stay here, I suppose you were no stranger, and which indicates a delicacy of sentiment one would scarcely expect to find in the character of so rude a people.

Peculiar
plants.

“ Although the chiefs received us with hospitality, yet the mass of people considered our intentions as hostile, and seemed jealous of our intrusion. Of their women, however, they were not at all jealous, and the familiarity of these was unrestrained. They entertained us with dances after their fashion, and made some rude attempts at performing a sort of pantomime. I may now close this detail with observing, that the natives of this mountainous region have stronger animal spirits than those of the plains, and pass their lives with more variety than the torpid inhabitants of the coast ; that they breathe a spirit of independence, and being frequently engaged in warfare, village against village, they would be better

Character
of people.

2 R 2

prepared

* This plant has fruited also in England, but doubts are entertained of its being really a *fragaria*. By Dr. Smith it is termed a *potentilla*.

Suspicious. prepared to resist any invasion of their liberties. They took great offence at a large package carried by six men, which contained our necessities, insisting that within it we had concealed a *priuk api*, for so they call a mortar or howitzer, one of which had been used with success against a village on the borders of their country, during the rebellion of the son of the sultan of *Moco-moco*; and even when satisfied respecting this, they manifested so much suspicion, that we found it necessary to be constantly on our guard, and were once nearly provoked by their petulance and treachery to proceed to violence. When they found our determination, they seemed humble, but were not even then to be trusted; and when we were on our return, a friendly chief sent us intelligence that an ambuscade had been laid for us in one of the narrow passes of the mountains. We pursued our journey, however, without meeting any obstruction." On the subject of gold I have only to add to Mr. Campbell's information, that in the enumeration by the natives of places where there are gold-mines, *Korinchi* is always included.

Expedition to interior country. Opportunities of visiting the interior parts of the island have so seldom occurred, or are likely to occur, that I do not hesitate to present to the reader an abstract of the Journal kept by Lieutenant Hastings Dare (now a captain on the Bengal establishment) whilst commanding an expedition to the countries of *Ipu*, *Serampei*, and *Sunġei-tenang*, which border, to the south-east, on that of *Korinchi* above described; making at the same time my acknowledgments to that gentleman for his obliging communication of the original, and my apologies for the brevity to which my subject renders it necessary to confine the narrative.

Origin of disturbances. "Sultan *Asing*, brother to the present sultan of *Moco-moco*, in conjunction with *Pa Munchu* and Sultan *Sidi*, two hill-chiefs his relations, residing at *Pakaiang-jambu* and *Jambi*, raised a small force, with which, in the latter part of the year 1804, they made a descent on *Ipu*, one of the Company's districts, burnt several villages, and carried off a number of the inhabitants. The guard of native Malay troops not being sufficiently strong to check these depredations, a party was ordered from Fort Marlborough, under the command of Lieut. Hastings Dare, consisting of eighty-three sepoy officers and men, with five *jacars*, twenty-

two Bengal convicts, and eighteen of the *Bugis*-guard ; in the whole one hundred and twenty-eight.

“ Nov. 22, 1804. Marched from Fort Marlborough, and Dec. 3, arrived at *Ipu*. The roads extremely bad from the torrents of rain that fell. 4th. Mr. Hawthorne, the Resident, informed us that the enemy had fortified themselves at a place called *Tabé-si-kuddi*, but on hearing of the approach of the detachment, had gone off to the hills in the *Suñgei-tenang* country and fortified themselves at *Koto Tuggoh*, a village that had been a receptacle for all the vagabonds from the districts near the coast. 13th Having procured coolies and provisions, for which we have been hitherto detained, quitted *Ipu* in an ENE. direction, and passed through several pepper and rice plantations. At *dusun Baru* one of our people caught a fine large fish, called *ikan gadis*. 14th. Marched in a SE. direction ; crossed several rivulets, and reached again the banks of *Ipu* river, which we crossed. It was about four feet deep, and very rapid. Passed the night at *dusun Arah*. The country rather hilly ; thermometer 88° at noon. 15th. Reached *dusun Tanjong*, the last place in the *Ipu* district where rice or any other provision is to be found, and these were sent on from *Talang Putlei*, this place being deserted by its inhabitants, several of whom the enemy had carried off with them as slaves. The country very hilly, and roads, in consequence of the heavy rains, bad and slippery. 16th. Marched in a N. and E. direction. After crossing the *Ayer Ikan* stream twice, we arrived at some hot springs, Hot springs. about three or four miles, in the winding course we were obliged to take, from *dusun Tanjong*, situated in a low, swampy spot, about sixty yards in circumference. This is very hot in every part of it, excepting (which is very extraordinary) one place on its eastern side, where, although a hot spring is bubbling up within one yard of it, the water running from it is as cold as common spring water. In consequence of the excessive heat of the place, and softness of the ground, none of us could get close to the springs ; but upon putting the thermometer within three yards of them, it immediately rose to 120° of Fahrenheit. We could not bear our fingers any time in the water. It tasted copperish and bitter ; there was a strong sulphureous smell at the place, and a green sediment at the bottom and sides of the spring, with a reddish or copper-coloured
scum

scum floating on the surface. After again crossing the *Ikan* stream we arrived at *dusun Simpang*. The enemy had been here, and had burned nearly half of the village, and carried off the inhabitants. The road from *Tanjong* to *Simpang* was entirely through a succession of pepper-gardens and rice plantations. We are now among the hills. Country in a higher state of cultivation than near the coast, but nearly deserted, and must soon become a waste. Could not get intelligence of the enemy. Built huts on *Ayer Ikan*, at *Napah Kapah*. 17th. Marched in a S. direction, and crossed *Ayer Tubbu*, passing a number of *durian* trees on its bank. Again crossed the stream several times. Arrived early at *Tabé-si-kuddi*, a small *talang*, where the enemy had built three batteries or entrenchments, and left behind them a quantity of grain, but vegetating and unfit for use. Previously to our reaching these entrenchments some of the detachment got wounded in the feet with *ranjaus*, set very thickly in the ground in every direction, and which obliged us to be very cautious in our steps, until we arrived at the banks of a small rivulet, called the *Nibong*, two or three miles beyond them. *Ranjaus* are slips of bamboo, sharpened at each end.; the part that is stuck in the ground being thicker than the opposite end, which decreases to a fine, thin point, and is hardened by dipping it in oil and applying it to the smoke of a lamp near the flame. They are planted in the foot-paths, sometimes erect, sometimes sloping, in small holes, or in muddy and miry places, and when trodden upon (for they are so well concealed as not to be easily seen) they pierce through the foot and make a most disagreeable wound, the bamboo leaving in it a rough, hairy stuff it has on its outside, which irritates, inflames, and prevents it from healing. The whole of the road this day lay over a succession of steep hills, and in the latter part covered with deep forests. The whole of the detachment did not reach our huts on the bank of the *Nibong* stream till evening, much time being consumed in bringing on the mortar and magazine. Picked up pouches, musket stocks, &c. and saw new huts, near one of which was a quantity of clotted blood and a fresh grave. 18th. Proceeded ENE. and passed several rivulets. Regained the banks of the *Ipu* river, running NE. to SW. here tolerably broad and shallow, being a succession of rapids over a rough, stony bed. Encamped both this night and the last where the enemy had built huts. 19th. Marched in a N. direction.

Ranjaus.

More

More of the detachment wounded by *ranjaus* planted in the path-ways. Roads slippery and bad from rains, and the hills so steep, it is with difficulty we get the mortar and heavy baggage forward. Killed a green snake with black spots along its back; about four feet long, four to five inches in girth, and with a thick, stumpy tail. The natives say its bite is venomous. Our course to-day has been N. along the banks of the *Ipu* river; the noise of the rapids so great, that when near it we can with difficulty hear each other speak. 20th. Continued along the river, crossing it several times. Came to a hot spring, in the water of which the thermometer rose to 100°, at a considerable distance from its source. The road to-day tolerably level and good. We were much plagued by a small kind of leech, which dropped on us from the leaves of the trees, Leeches. and got withinside our clothes. We were, in consequence, on our halting every day, obliged to strip and bathe ourselves, in order to detach them from our bodies, filled with the blood they had sucked from us. They were not above an inch in length, and before they fixed themselves, as thin as a needle, so that they could penetrate our dress in any part. We encamped this evening at the conflux of the *Simpang* stream and *Ipu* river. Our huts were generally thatched with the *puar* or wild cardamum leaf, which grows in great abundance on the banks of the rivers in this part of the country. It bears a pleasant acid fruit, growing much in the same way as the maize. In long journeys through the woods, when other provisions fail, the natives live principally on this. The leaf is something like that of the plantain, but not nearly so large. 21st. Arrived at a spot called *Dingau-benar*, from whence we were obliged to return on account of the coolies not being able to descend a hill which was at least an hundred and fifty yards high, and nearly perpendicular. In effecting it we were obliged to cling to the trees and roots, without which assistance it would have been impracticable. It was nearly evening before one half of the detachment had reached the bottom, and it rained so excessively hard, that we were obliged to remain divided for the night; the rear party on the top of the steep hill, and the advanced on the brow of another hill. One of the guides and a Malay cooley were drowned in attempting to find a ford across the *Ipu* river. It was a long time before we could get any fire, every thing being completely soaked through, and the greater part of the poor fellows had not time to
build

build huts for themselves. Military disposition for guarding baggage, preventing surprise, &c. 22d. We had much difficulty in getting the mortar and its bed down, being obliged to make use of long, thick rattans, tied to them, and successively to several trees. It was really admirable to observe the patience of the sepoy and Bengal convicts on this occasion. On mustering the coolies, found that nearly one half had run during the night, which obliged us to fling away twenty bags of rice, besides salt and other articles. Our course lay N. crossing the river several times. My poor faithful dog Gruff was carried away by the violence of the stream and lost. We were obliged to make bridges, by cutting down tall trees, laying them across the stream, and interlacing them with rattans.

“ We were now between two ranges of very high hills ; on our right hand *Bukit Pandang*, seen from a great distance at sea ; the road shockingly bad. Encamped on the western bank. 23d. Marched in a N. direction ; the roads almost impassable. The river suddenly swelled so much, that the rear party could not join the advanced, which was so fortunate as to occupy huts built by the enemy. There were fires in two of them. We were informed, however, that the *Serampei* and *Sungetenang* people often come this distance to catch fish, which they dry and carry back to their country. At certain times of the year great quantities of the *ringkis* and *ikan-gadis* are taken, besides a kind of large conger-eel. We frequently had fish, when time would admit of the people catching them. It is impossible to describe the difficulties we had to encounter in consequence of the heavy rains, badness of the roads, and rapidity of the river. The sepoy officer and many men ill of fluxes and fevers, and lame with swelled and sore feet. 24th. Military precautions. Powder damaged. Thunder and lightning, with torrents of rain. Almost the whole of the rice rotten or sour. 25th. Continued to march up the banks of the river. No inhabitants in this part of the country. The compass for these several days has been very irregular. We have two with us, and they do not at all agree. The road less bad. At one place we saw bamboos of the thickness of a man's thigh. There were myriads of very small flies this evening, which teased us much. Occupied some huts we found on the eastern bank. This is Christmas evening ;

Irregularity
of compass.

ing; to us, God knows, a dull one. Our wines and liquors nearly expended, and we have but one miserable half-starved chicken left, although we have been on short allowance the whole way. 26th. Roads tolerable. Passed a spot called *Kappah*, and soon after a waterfall, named *Ipu-machang*, about sixty feet high. Picked up a sick man belonging to the enemy. He informed us that there were between two and three hundred men collected at *Koto Tuggoh*, under the command of *Sutan Sidi*, *Sutan Asing*, and *Pa Muncha*. These three chiefs made a festival, killing buffaloes, as is usual with the natives of Sumatra on such occasions, at this place, and received every assistance from the principal *Dupati*, who is also father-in-law to *Pa Muncha*. They possess sixty stand of muskets, beside blunderbusses and wall-pieces. They had quitted the Company's districts about twenty-three days ago, and are gone, some to *Koto Tuggoh*, and others to *Pakalang-jambu*. 27th. Marched in a NNE. direction; passed over a steep hill which took us three hours hard walking. The river is now very narrow and rapid, not above twelve feet across; it is a succession of waterfalls every three or four yards. After this our road was intricate, winding, and bad. We had to ascend a high chasm formed in the rock, which was effected by ladders from one shelf to another. Arrived at the foot of *Bukit Pandang*, where we found huts, and occupied them for the night. We have been ascending the whole of this day. Very cold and rainy. At night we were glad to make large fires, and use our blankets and woollen clothes. Having now but little rice left, we were obliged to put ourselves to an allowance of one bamboo or gallon measure among ten men; and the greater part of that rotten. 28th. Ascended *Bukit Pandang* in an ENE. direction. Reached a small spring of water called *Pondo Kubang*, the only one to be met with till the hill is descended. About two miles from the top, and from thence all the way up, the trees and ground were covered very thick with moss; the trees much stunted, and altogether the appearance was barren and gloomy; to us particularly so, for we could find little or nothing wherewith to build our huts, nor procure a bit of dry wood to light a fire. In order to make one for dressing the victuals, Lieut. Dare was compelled to break up one of his boxes, otherwise he and Mr. Alexander, the surgeon, must have eaten them raw. It rained hard all night, and the coolies and most of the party were obliged to lie

Ascend a high
mountain.

Men die from
severity of
weather.

down on the wet ground in the midst of it. It was exceedingly cold to our feelings; in the evening the thermometer was down to 50°, and in the night to 45°. In consequence of the cold, inclemency, and fatigue, to which the coolies were exposed, seven of them died that night. The lieutenant and surgeon made themselves a kind of shelter with four tarpaulins that were fortunately provided to cover the medicine chest and surgical instruments, but the place was so small, that it scarcely held them both. In the evening when the former was sitting on his camp-stool, whilst the people were putting up the tarpaulins, a very small bird, perfectly black, came hopping about the stool, picking up the worms from the moss. It was so tame and fearless, that it frequently perched itself on his foot, and on different parts of the stool; which shews that these parts of the country must be very little frequented by human beings. 29th. Descended *Bukit Pandang*. Another coolie died this morning. We are obliged to fling away shells. After walking some time many of the people recovered, as it was principally from cold and damps they suffered. Crossed a stream called *Inum*, where we saw several huts. In half an hour more arrived at the banks of the greater *Ayer Dikit* river, which is here shallow, rapid, and about eighty yards broad. We marched westerly along its banks, and reached a hut opposite to a spot called *Rantau Kramas*, where we remained for the night, being prevented from crossing by a flood. 30th. Cut down a large tree and threw it across the river; it reached about half way over. With this, and the assistance of rattans tied to the opposite side, we effected our passage and arrived at *Rantau Kramas*. Sent off people to *Ranna Alli*, one of the *Serampei* villages, about a day's march from hence, for provisions. Therm. 59°.

The greater *Ayer Dikit* river, on the N. side of which this place lies, runs nearly from E. to W. There are four or five bamboo huts at it, for the temporary habitation of travellers passing and repassing this way, being in the direction from the *Serampei* to the *Sungei-tenang* country. These huts are covered with bamboos (in plenty here) split and placed like pantiles, transversely over each other, forming, when the bamboos are well-grown, a capital and lasting roof (see p. 58). 31st. A Malay man and woman taken by our people report, that the enemy, thirteen days

days ago, had proceeded two days march beyond *Koto Tuggoh*. Received some provisions from *Ranna Alli*. The enemy, we are informed, have dug holes, and put long stakes into them, set spring-spears, and planted the road very thickly with *ranjaus*, and were collecting their force at *Koto Tuggoh* (signifying the strong fortress) to receive us. 1805. Jan. 1st and 2d. Received some small supplies of provisions.

“ On the 3d we were saluted by shouting and firing of the enemy from the heights around us. Parties were immediately sent off in different directions, as the nature of the ground allowed. The advanced party had only time to fire two rounds, when the enemy retired to a strong position on the top of a steep hill where they had thrown up a breast-work, which they disputed for a short time. On our getting possession of it, they divided into three parties and fled. We had one sepoy killed, and several of the detachment wounded by the *ranjaus*. Many of the enemy were killed and wounded, and the paths they had taken covered with blood; but it is impossible to tell their numbers, as they always carry them off the moment they drop, considering it a disgrace to leave them on the field of battle. If they get any of the bodies of their enemies, they immediately strike off the head, and fix it on a long pole, carrying it to their village as a trophy, and addressing to it every sort of abusive language. Those taken alive in battle are made slaves. After completely destroying every thing in the battery, we marched, and arrived at the top of a very high hill, where we built our huts for the evening. The road was thickly planted with *ranjaus*, which, with the heavy rains, impeded our progress, and prevented us from reaching a place called *Danau-pau*. Our course to-day has been NE. and easterly; the roads shockingly bad, and we were obliged to leave behind several coolies and two sepoys, who were unable to accompany us. 4th. Obligated to fling away the bullets of the cartridges, three-fourths of which were damaged, and other articles. Most of the detachment sick with fluxes and fevers, or wounded in the feet. Marched in an eastern direction. Reached a spot very difficult to pass, being knee-deep in mud for a considerable way, with *ranjaus* concealed in the mud, and spring-spears set in many places. We were obliged to creep through a thicket of canes and bamboos. About noon the advanced party arrived

Come up with
the enemy.

Attack.

Entrench-
ments at-
tacked and
carried.

at a lake, and discovered that the enemy were on the opposite side of a small stream that ran from the lake, where they had entrenched themselves behind four small batteries, in a most advantageous position, being on the top of a steep hill, of difficult access, with the stream on one side, the lake on the other, and the other parts surrounded by a swamp. We immediately commenced the attack, but were unable, from the number of *ranjaus* in the only accessible part, to make a push to the enemy. However, about one o'clock, we effected our purpose, and completely got possession of the entrenchments, which, had they been properly defended, must have cost us more than the half of our detachment. We had four *sepoys* severely wounded, and almost the whole of our feet dreadfully cut. Numbers of the enemy were killed and wounded. They defended each of the batteries with some obstinacy against our fire, but when once we came near them, they could not stand our arms, and ran in every direction. At this place there are no houses nor inhabitants, but only temporary huts, built by the *Sunġei-tenang* people, who come here occasionally to fish. The lake, which is named *Danau-pau*, has a most beautiful appearance, being like a great amphitheatre; surrounded by high and steep mountains covered with forests. It is about two miles in diameter. We occupied some huts built by the enemy. The place is thickly surrounded with bamboos.

Motives for
returning to
the coast.

“ In consequence of the number of our sick and wounded, the small strength of coolies to carry their baggage, and the want of medicines and ammunition, as well as of provisions, we thought it advisable to return to *Rantau Kramas*; and to effect this, we were obliged to fling away the mortar-bed, shells, and a number of other things. We marched at noon, and arrived in the evening at the top of the hill where we had before encamped, and remained for the night. 6th. Reached *Rantau Kramas*. 7th. Marching in torrents of rain. People exceedingly harassed, reduced, and emaciated. Relieved by the arrival of *Serampei* people with some provisions from *Ranna Alli*. 8th. After a most fatiguing march, arrived at that place half-dead with damps and cold. The bearers of the litters for the sick were absolutely knocked up, and we were obliged to the *sepoys* for getting on as we did. Our route was NW. with little variation. 9th. Remained at *Ranna Alli*. This *serampe* village

village consists of about fifteen houses, and may contain an hundred and fifty or two hundred inhabitants. It is thickly planted all round with a tall hedge of live bamboos, on the outside of which *ranjaus* are planted to the distance of thirty or forty feet. Within side of the hedge there is a bamboo *pagar* or paling. It is situated on a steep hill surrounded by others, which in many places are cleared to their tops, where the inhabitants have their *ladangs* or rice plantations. They appeared to be a quiet, inoffensive set of people; their language different from the Malayan, which most of them spoke, but very imperfectly and hardly to be understood by us. On our approach, the women and children ran to their *ladangs*, being, as their husbands informed us, afraid of the sepoys. Of the women whom we saw, almost every one had the *goitres* or swellings under the throat; and it seemed to be more Goitres. prevalent with these than with the men. One woman in particular had two protuberances dangling at her neck as big as quart bottles.

“ There are three *dupatis* and four *mantris* to this village, to whom we made presents, and afterwards to the wives and families of the inhabitants. 10th and 11th. Preparing for our march to *Moco-moco*, where we can recruit our force, and procure supplies of stores and ammunition. 12th. Marched in a N. and NW. direction. Passed over a bridge of curious Hanging bridge. construction across the *Ayer Abu* river. It was formed of bamboos tied together with *iju* ropes, and suspended to the trees, whose branches stretched nearly over the stream.

“ The *Serampei* women are the worst favoured creatures we ever saw, and uncouth in their manners. Arrived at *Tanjong Kasiri*, another fortified village, more populous than *Ranna Alli*. 13th. The sick and heavy baggage were ordered to *Tanjong Agung*, another *Serampei* village. 14th. Arrived at *Ayer Grau* or *Abu*, a small river, within a yard or two of which we saw columns of smoke issuing from the earth, where there Hot springs. were hot springs of water bubbling up in a number of places. The stream was quite warm for several yards, and the ground and stones were so hot, that there was no standing on them for any length of time. The large pieces of quartz, pumice, and other stones apparently burnt, induce us to suppose there must have formerly been a volcano at this spot,

Coconuts.
Cassia.

Peculiar re-
gulation.

spot, which is a deep vale, surrounded by high hills. Arrived much fatigued at *Tanjong Agung*, where the head *dupati* received us in his best style. He seemed to know more of European customs and manners than those whom we have hitherto met with, and here, for the first time since quitting the *Ipu* district, we got coconuts, which he presented to us. We saw numbers of cassia-trees in our march to-day. The bark, which the natives brought us in quantities, is sweet, but thick and coarse, and much inferior to cinnamon. This is the last and best fortified village in the *Scrampei* country, bordering on the forests between that and *Anak-Sunġei*. They have a custom here of never allowing any animal to be killed in any part of the village but the *balei* or town-hall; unless the person wishing to do otherwise consents to pay a fine of one fathom of cotton-cloth to the priest for his permission. The old *dupati* told us there had been formerly a great deal of sickness and bloodshed in the village, and it had been predicted, that unless this custom were complied with, the like would happen again. We paid the fine, had the prayers of the priest, and killed our goats where and as we pleased. 16th. Marched in a south-westerly direction, and, after passing many steep hills, reached the lesser *Ayer Dikit* river, which we crossed, and built our huts on its western bank. 17th. Marched in a west, and afterwards a south, direction; the roads, in consequence of the rain ceasing to-day, tolerably dry and good, but over high hills. Arrived at *Ayer Prikan*, and encamped on its western bank; its course N. and S. over a rough, stony bed; very rapid, and about thirty yards across, at the foot of *Bukit Lintang*. Saw to-day abundance of cassia-trees. 18th. Proceeded to ascend *Bukit Lintang*, which in the first part was excessively steep and fatiguing; our route N. and NW. when descending, SSW. Arrived at one of the sources of the *Sunġei-ipu*. Descending still farther we reached a small spring, where we built our huts. 19th. On our march this day we were gratified by the receipt of letters from our friends at Bencoolen, by the way of *Moco-moco*, from whence the Resident, Mr. Russell, sent us a supply of wine and other refreshments, which we had not tasted for fourteen days. Our course lay along the banks of the *Sunġei-ipu*, and we arrived at huts prepared for us by Mr. Russell. 20th. At one time our guide lost the proper path, by mistaking for it the track of a rhinoceros (which are in great numbers

numbers in these parts), and we got into a place where we were teased with myriads of leeches. Our road; excepting two or three small hills, was level and good. Reached the confluence of the *Ipu* and *Si Luggan* rivers, the latter of which rises in the *Korinchi* country. Passed *Gunong Payong*, the last hill, as we approached *Moco-moco*, near to which had been a village formerly burnt and the inhabitants made slaves by *Pa Muncha* and the then *tuanku mudo* (son of the sultan). 21st. Arrived at *talang Rantau Riang*, the first *Moco-moco* or *Anak-Sunġei* village, where we found provisions dressed for us. At *dusun Si Ballowé*, to which our road lay south-easterly, through pepper and rice plantations, *sampans* were in readiness to convey us down the river. This place is remarkable for an *arau* tree (casuarina), the only one met with at such a distance from the sea. The country is here level in comparison with what we have passed through, and the soil rather sandy, with a mixture of red clay. 22d. The course of the river is SW. and W. with many windings. Arrived at *Moco-moco*.

“Fort Ann lies on the southern and the settlement on the northern side of the *Si Luggan* river, which name belongs properly to the place also, and that of *Moco-moco* to a small village higher up. The bazar consists of about one hundred houses, all full of children. At the northern end is the sultan's, which has nothing particular to distinguish it, but only its being larger than other Malay houses. Great quantities of fish are procured at this place, and sold cheap. The trade is principally with the hill-people, in salt, piece-goods, iron, steel, and opium; for which the returns are provisions, timber, and a little gold-dust. Formerly there was a trade carried on with the *Padang* and other *até aŋgin* people, but it is now dropped. The soil is sandy, low, and flat.

Description
of Moco-
moco.

“It being still necessary to make an example of the *Sunġei-tenang* people for assisting the three hostile chiefs in their depredations, in order thereby to deter others from doing the same in future; and the men being now recovered from their fatigue, and furnished with the requisite supplies, the detachment began to march, on the 9th of February, for *Ayer Dikit*. It now consists of Lieut. Dare, Mr. Alexander, surgeon, seventy sepoy, including officers, twenty-seven lascars and Bengal convicts,

Expedition
resumed.

Account of
Serampei
country and
people.

victs, and eleven of the *bugis*-guard. Left the old mortar, and took with us one of smaller calibre. From the 10th to the 22d occupied in our march to the *Serampei* village of *Ranna Alli*. The people of this country acknowledge themselves the subjects of the sultan of *Jambi*, who sometimes, but rarely, exacts a tribute from them of a buffalo, a *tail* of gold, and an hundred bamboos of rice from each village. They are accustomed to carry burthens of from sixty to ninety pounds weight, on journeys that take them twenty or thirty days; and it astonishes a low-lander to see with what ease they walk over these hills, generally going a shuffling or ambling pace. Their loads are placed in a long, triangular basket, supported by a fillet across the forehead, resting upon the back and back part of the head, the broadest end of the triangle being uppermost, considerably above the head, and the small end coming down as low as the loins. The *Serampei* country, comprehending fifteen fortified and independent *dusuns*, beside *talangs* or small open villages, is bounded on the north and north-west by *Korinchi*, on the east, south-east, and south, by *Pakalang-jambu* and *Sungei-tenang*, and on the west and south-west by the greater *Ayer Dikit* river and chain of high mountains bordering on the *Sungei-ipu* country. 23d. Reached *Rantau Kramas*. Took possession of the batteries, which the enemy had considerably improved in our absence, collecting large quantities of stones; but they were not manned, probably from not expecting our return so soon. 24th. Arrived at those of *Danau-pau*, which had also been strengthened. The roads being dry and weather fine, we are enabled to make tolerably long marches. Our advanced party nearly caught one of the enemy planting *ranjaus*, and in retreating he wounded himself with them. 25th. Passed many small rivulets discharging themselves into the lake at this place. 26th. The officer commanding the advanced party sent word that the enemy were at a short distance a-head; that they had felled a number of trees to obstruct the road, and had thrown an entrenchment across it, extending from one swamp and precipice to another; where they waited to receive us. When the whole of the detachment had come up, we marched on to the attack, scrambled over the trees, and with great difficulty got the mortar over. The first onset was not attended with success, and our men were dropping fast, not being able to advance on account of the *ranjaus*, which almost

Come up
with the
enemy.

First attack
fail.

almost pinned their feet to the ground. Seeing that the entrenchments were not to be carried in front, a *subedar*, with thirty sepoy, and the *bugis*-guard, were ordered to endeavour to pass the swamp on the right, find out a path-way, and attack the enemy on the flank and rear, while the remainder should, on a preconcerted signal, make an attack on the front at the same time. To prevent the enemy from discovering our intentions, the drums were kept beating, and a few random shots fired. Upon the signal being given, a general attack commenced, and our success was complete. The enemy, of whom there were, as we reckon, three or four hundred within the entrenchments, were soon put to the rout, and, after losing great numbers, among whom was the head *dupati*, a principal instigator of the disturbances, fled in all directions. We lost two sepoy killed and seven wounded, beside several much hurt by the *ranjaus*. The mortar played during the time, but is not supposed to have done much execution, on account of the surrounding trees. The entrenchments were constructed of large trees laid horizontally between stakes driven into the ground, about seven feet high, with loop-holes for firing. Being laid about six feet thick, a cannon-ball could not have penetrated. They extended eighty or ninety yards. The head-man's quarters were a large tree hollowed at the root.

Entrenchments carried.

Their construction.

“ As soon as litters could be made for the wounded, and the killed were buried, we continued our march in an eastern direction, and in about an hour arrived at another battery, which, however, was not defended. In front of this the enemy had tied a number of long, sharp stakes to a stone, which was suspended to the bough of a tree, and by swinging it, their plan was to wound us. Crossed the *Tambesi* rivulet, flowing from south to north, and one of the contributory streams to the *Jambi* river, which discharges itself into the sea on the eastern side of the island. Built our huts near a field of maiz and padi. 27th. Marched to *Koto Tuggoh*, from whence the inhabitants fled on our throwing one shell and firing a few muskets, and we took possession of the place. It is situated on a high hill, nearly perpendicular on three sides, the easiest entrance being on the west, but it is there defended by a ditch seven fathoms deep and five wide. The place contains the *ballei* and about twenty houses, built in general of plank very neatly put together, and carved;

Arrive at a stream running into Jambi river.

Koto Tuggoh.